تَعلِيم الإسلام

The Teachings of Islam

Workbook of Islamic Beliefs and Teachings
For Beginners and Children

PART IV

English Version of
Ta'leemul-Islaam
by
Allaamah Mufti Muhammad Kifaayatullah

The Teachings of Islam - Part IV

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Who is better in religion than the one who surrenders his purpose to Allâh, does good, and follows the tradition of Ibraaheem the Upright (*haneef*)?
(4:125)

تَعلِيم الإسلام

Teachings of Islam*

PART IV

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allâh, the Beneficient, the Merciful

نَحۡمَدُہُ اللّٰہَ الۡعَلِیَّ الۡعَظِیۡمَ وَ نُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

We praise Allâh, the Most High, Most Great, and pray for Allâh's blessings upon His noble Prophet.

Ta'leem-ul-Imaan (*Islaami 'Aqaa'id*)

(Teachings of the Faith, or Islamic Beliefs)

Tawheed (The Oneness of Allâh)

Q. What is meant by the word Allâh?

A. **Allâh** is the name of the Being Who is *Waajibul-Wujood*, and Who is the embodiment of all the *Sifaat-e-Kamaaliyah*.

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* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

Q. What is meant by *Waajibul-Wujood*?

A. *Waajibul-Wujood* is the Eternal Being whose presence is necessary and whose absence is impossible. *Waajibul-Wujood* means one who has been from all time before and will remain for ever. There is no beginning for Him nor an end. He is self-existent, since anything which comes into being or is present due to another's creation cannot be *Waajibul-Wujood*.

Thus, according to the teachings of Islam, Allâh is *Waajibul-Wujood*. He alone and no other being in the universe is *Waajibul-Wujood*.

Q. What is meant by *Sifaat-e-Kamaaliyah*?

A. Since Allâh is *Waajibul-Wujood*, and one who is *Waajibul-Wujood* must be perfect, the perfect qualities or attributes which are essential for *Waajibul-Wujood* are established (proved) to be in Him. These qualities are called *Sifaat-e-Kamaaliyah*.

Q. What is the being called which has existed from all time and will remain forever?

A. Such a being is called *Qadeem*.

Q. What beings other than Allâh are *Qadeem*?

A. Only Allâh and His qualities are *Qadeem* and nothing else is *Qadeem*.

Q. When nothing except Allâh existed from all times, how did Allâh create the heaven, earth, and all other things?

A. The whole universe was created by the order of Allâh and His power. He did not need anything to create the earth and heaven. Had He stood in need of something, how could He be *Waajibul-Wujood*? Remember: Allâh is *Waajibul-Wujood* and He never requires anything for His work, nor any help from others.

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Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

Guide to Transliteration

a	ا	gh	غ
b	ب	f	ف
t	ت	q	ق
th	ث	k	ك
j	ج	l	ل
h	ح	m	م
kh	خ	n	ن
d	د	h	ه
dh	ذ	w	و
r	ر	y	ى
z	ز		
s	س	a	ـَ
sh	ش	i	ـِ
s	ص	u	ـُ
d	ض		
t	ط	aa	ـا
z	ظ	ee	ـِى
‘a	ع	oo	ـُو

Earnest Appeal

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

Q. What are the *Sifaat-e-Kamaaliyah*, or the perfect qualities of Allâh?

A. Some of them are: *Wahdat, Qidam, Wujoob-e-Wujood, Hayaat, Qudrat, ‘Ilm, Iraadah, Sam’a, Basar, Kalaam, Khulq, Takween*, and so on.

Q. What is *Sifat-e-Wahdat*?

A. *Wahdat* means oneness. It is a quality of Allâh. That is, He is unique in His person and also in His qualities. ***Tawheed*** means believing in the oneness of Allâh and having faith in Him and accepting Him as One.

Q. What is *Sifat-e-Qidam* and what is meant by *Wujoob-e-Wujood*?

A. *Qidam* is to be *Qadeem*, which means to existed from all times and for all times. *Wujoob-e-Wujood* means to be *Waajibul-Wujood*.

Q. What is meant by *Azali* and *Abadi*?

A. That which has no beginning is called *Azali* and that which has no end and remains for ever is called *Abadi*. So, Allâh is both *Azali* and *Abadi* and that is what is meant by *Qadeem*.

Q. What is *Hayaat*?

A. *Hayaat* means life. That is, Allâh is alive. To be alive is one of His proven qualities.

Q. What is *Sifat-e-Qudrat*?

A. *Qudrat* means power. Allâh is All-Powerful and has the power of creating, maintaining and destroying the universe and then again bringing it into existence.

Q. What is *Sifat-e-‘Ilm*?

A. *‘Ilm* means to know. That is, Allâh knows everything about everything. Nothing big or small is out of His knowledge. He

knows about every particle and He knows about everything before its being and after its extinction. He hears and sees fully well, even the movement of an ant in the darkness of the night. The ideas that creep into human beings' hearts are all known to Allâh. *'Ilm-e-Ghayb* (knowledge of the Unseen) is a quality of Allâh only.

Q. What is *Iraadah*?

A. *Iraadah* means to do something by one's own power and will. Allâh can create anything He likes by His power, and destroy in the same way. All things in the world happen by His power and *Iraadah* (Will). Nothing in the universe is beyond His power. He is never helpless and can always do what He likes.

Q. What is *Sifat-e-Sam'a* and *Sifat-e-Basar*?

A. *Sam'a* means to hear and *Basar* means to see. Allâh sees and hears everything. But He has no ears nor eyes, nor any organs like other creatures. He hears the lightest sound and sees the smallest of things. Distance or nearness, darkness or light makes no difference to Him.

Q. What is *Sifat-e-Kalaam*?

A. *Kalaam* means speech. Speaking is Allâh's proven quality, but He requires no tongue like His creatures.

Q. How does Allâh talk when He has no tongue?

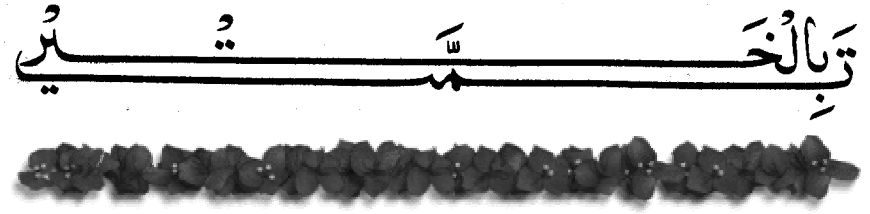
A. Allâh's creatures cannot talk without a tongue- they depend on organs and provisions, but Allâh does not depend upon anything. He does not need a tongue to speak. Had He stood in need, He could not have been *Waajibul-Wujood*.

Q. What is *Sifat-e-Khalq* and *Takween*?

A. *Khalq* means creation. *Takween* is to bring into existence. The qualities of Allâh are that He is *Khaaliq* (Creator) and *Mukawwin* (One who has the power to bring into existence) of the whole universe.

Q. Can those people on whom *sadaqat-ul-fitr* is *waajib* take the *zakaah* or *sadaqat-ul-fitr*?

A. They cannot. The persons who themselves are in possession of the *nisaab* are not allowed to take any *fard* or *waajib sadaqah*.



THE END OF PART IV

Q. Is it allowed to pay *sadaqat-ul-fitr* before the 'Eid, during Ramadaan?

A. It is allowed.

Q. What is the best time for paying *sadaqat-ul-fitr*?

A. It is better to pay on 'Eid day before going to the 'Eid prayers. It is also allowed to pay after the prayers. It will remain due in one's name until one pays, no matter how much time passes.

Q. What things and what quantities must be paid for the *sadaqat-ul-fitr*?

A. All kinds of foodgrains or their equivalent price may be paid as *sadaqat-ul-fitr*. It is detailed like this: if wheat, or its flour, is given it should be 3 ½ lbs. per person. And if barley, or its flour, is given it should be 7 lbs. per person. If any other foodgrains – rice, millet, *etc.* – in place of wheat and barley is given, then that grain should be equal to the price of either 3 ½ lbs. of wheat, or of 7 lbs. of barley. If it is given in cash it should be equal to the price of 3 ½ lbs. of wheat or 7 lbs. of barley.

Q. Is it allowed to give *sadaqat-ul-fitr* of one person to many poor people, in little quantities to each, or should it be given to only one poor person?

A. It is allowed to give to many poor people. In the same way, *sadaqat-ul-fitr* of many people can be given to only one person.

Q. To whom should *sadaqat-ul-fitr* be given?

A. *Sadaqat-ul-fitr* is allowed to be given to those persons to whom *zakaah* is allowed to be given. It is not allowed to give *sadaqat-ul-fitr* to those people to whom *zakaah* cannot be given.

Q. Besides these qualities, are there any more qualities of Allâh?

A. Yes, there are many more qualities of Allâh, such as the power to deprive of life, to bring into life, to sustain, to bring honor, disgrace, *etc.* All the qualities of Allâh are *Azali*, *Abadi*, and *Qadeem*, in which no change, addition, or reduction can be made.

Allâh's Books

Q. It has been said previously that the Holy Qur'aan took 23 years to be revealed completely. In the Holy Qur'aan, Allâh says:

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ

The month of Ramadaan in which was revealed the Qur'aan…[1]

In another place, in the Holy Qur'aan, it is said:

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝١

Lo! We revealed it on the Night of Power.[2]

These three statements seem to contradict each other. Which of these is correct?

A. All these three things are correct. There were two stages of the revelation of the Holy Qur'aan.

First, the Holy Qur'aan was sent as a whole to the first Heaven from *Lawh-e-Mahfooz* (the Protected Tablet), then it was sent to our Prophet (ﷺ) in parts from time to time as the need arose. Thus, in these two *Ayaat* of the Holy Qur'aan, the first stage of revelation is the one in which the Holy Qur'aan was sent from *Lawh-e-Mahfooz* to the first Heaven. This was a

[1] Surah 2, Ayah 185.
[2] Surah 97, Ayah 1.

night in the month of Ramadaan. Revelation in 23 years refers to the second stage of revelation when the Holy Qur'aan came to the Holy Prophet (ﷺ) from the first Heaven over 23 years. Thus, all these three things are correct and they are not contradictory.

Q. When did the revelation of the Holy Qur'aan begin and at what place did the revelation of the Holy Qur'aan commence?

A. Near Makkah Mu'azzamah there are several mountains. In one of them called *Hira*, the Holy Prophet (ﷺ) used to go into a cave and offer prayers to Allâh. He would remain there for days.When his provision of food would finish, he would come back home and take back provisions of food for days and would go back to offer prayers to Allâh in loneliness there. It was in this cave of *Hira* that the revelation of the Holy Qur'aan began, when the Prophet (ﷺ) was 40 years old.

Q. How did the revelation of the Holy Qur'aan begin?

A. Once, when the Holy Prophet (ﷺ) was in this cave, Hadrat Jibra'eel (عليه السلام) appeared before him and said to him, "*Iqra*." (This is the first word of Surah 'Alaq, meaning "Read!") The Holy Prophet (ﷺ) replied, "I am not a reader." This happened three times. Then Hadrat Jibra'eel read out these lines:

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ﴿۱﴾ خَلَقَ الْاِنْسَانَ
مِنْ عَلَقٍ ۚ﴿۲﴾ اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ ۙ﴿۳﴾ الَّذِیْ عَلَّمَ
بِالْقَلَمِ ۙ﴿۴﴾ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ﴿۵﴾

Read: In the name of thy Lord who created; Created man from a clot.
Read: And thy Lord is the Most Bounteous; Who teaches by the pen;
Teaches man that which he knew not.[3]

[3] Surah 96, Ayaat 1-5.

person owns a certain quantity of silver, gold, or merchandise only. But for *sadaqat-ul-fitr* to be *waajib*, all one's possessions are counted and all sorts of things are taken into account. It is necessary for both the *nisaab*s that one should be free from all sorts of burdens of debts and have property in excess of one's necessary requirements.

So, if a person has extra clothes, other than those clothes used by him, or has some extra utensils of copper, brass, china, clay, *etc.*, or has an occupied house, or some other property or goods exceeding his necessary and personal requirements, and the value of these things equals or exceeds the amount of *nisaab*, no *zakaah* is (necessarily) *fard* on that, but *sadaqat-ul-fitr* will be *waajib*. The condition of the passing of one year is also not necessary over the *nisaab* of *sadaqat-ul-fitr*. The payment of *sadaqat-ul-fitr* becomes *waajib* even if one becomes possessor of the *nisaab* the same day.

Q. On whose behalf is the payment of *sadaqat-ul-fitr waajib*?

A. The payment of *sadaqat-ul-fitr* is *waajib* on every person who holds *nisaab*. He should pay it for himself and on behalf of his minor children. But if the minors have their own property, it should be paid from that.

Q. It is generally said that *sadaqat-ul-fitr* is not *waajib* on a person who did not keep fast. Is this correct or wrong?

A. It is wrong. It is *waajib* on every individual who holds *nisaab* whether they kept the fast or not.

Q. What is the time of *sadaqat-ul-fitr* being *waajib*?

A. The *sadaqah* becomes *waajib* on 'Eid day, just after the *subh saadiq*. So if a person dies before *subh saadiq*, no *sadaqat-ul-fitr* will be paid from his property. If a child is born before then, it shall be paid on behalf of the child.

Q. Will *zakaah* be considered as paid if one gives to a person, thinking that he is deserving, but later on it is found out that he was a *Sayyid* or a wealthy person, or his own father or mother or one of his own descendents?

A. It is considered as paid. It is not necessary to pay it again.

Q. What are the people to whom giving of *zakaah* is the best?

A. First to one's own relatives, such as brother, sister, nephews, nieces, aunts, uncles, in-laws, *etc.* There is great blessing in paying *zakaah* to those amongst the above mentioned who are needy and deserving. After them comes the neighbors or others residing in one's city. It is best to give it to the ones amongst those who are deserving and needy. Then comes the turn of those to whom, if *zakaah* is given, it becomes beneficial for the religion, such as students of the religion.

Sadaqat-ul-Fitr

Q. What is *Sadaqat-ul-Fitr*?

A. *Fitr* means to break the fast, or not to keep fast. Allâh has fixed a *sadaqah* (charity) over His servants: After the completion of Ramadaan and on the rejoicing of breaking the fast, this charity should be paid as a mark of gratitude. This is called *Sadaqat-ul-fitr*. The 'Eid that comes after the Ramadaan is called 'Eid-ul-Fitr, as it is the day of rejoicing over the completion of the fast.

Q. On what persons is *sadaqat-ul-fitr waajib*?

A. *Sadaqat-ul-Fitr* is *waajib* on every free Muslim when he or she owns property to the amount of *nisaab*.

Q. Is that the same *nisaab* as that of *zakaah* or something else?

A. The *nisaab* of *zakaah* and *nisaab* of *sadaqat-ul-fitr* are the same. But there is a difference between the *nisaab* of *zakaah* and that of *sadaqat-ul-fitr*. For *zakaah*, it becomes *fard* when a

Hearing this from Hadrat Jibra'eel (عليه السلام), the Prophet (ﷺ) also repeated it. These lines were the first to be revealed to our Holy Prophet (ﷺ).

Q. If the revelation of the Holy Qur'aan began with these first lines of Surah 'Alaq, then was the Holy Qur'aan not revealed in the order in which we have it now?

A. No, the present order is not according to the order of the revelation of the Qur'aan. Revelation was according to the need and occasion. But when a *surah* was revealed, the Holy Prophet (ﷺ) would instruct that it should be written before and after certain *surah*s. In the same way, when an *ayaat* or many *ayaat* were revealed, he would instruct to write them before and after certain other *ayaat*. Thus, the present order in which the Holy Qur'aan appears is not in the order as it was revealed, but set according to the instructions, wishes and orders of the Holy Prophet (ﷺ).

Q. Did the Holy Prophet (ﷺ) maintain the order of the Holy Qur'aan and get it written however he wished, or did he give directions according to the order of Allâh?

A. The number of *surah*s, their beginning and end, the number of *ayaat* in every *surah*, and their beginning and end- and in the same way the complete present order of the Qur'aan- was made known to Hadrat Jibra'eel by Allâh. Hadrat Jibra'eel informed the Holy Prophet (ﷺ) and through the Prophet (ﷺ), the same was made known to us.

Q. It is more than 1400 years since the Holy Qur'aan was revealed- what is the proof that it is the same Qur'aan as was revealed to our Holy Prophet Muhammad (ﷺ)?

A. There are many proofs that the present Qur'aan is the same Book as was revealed to our Holy Prophet (ﷺ). Here we tell some of the obvious proofs:

First Proof: The *Tawaatur* of the Holy Qur'aan. It has continuity since the time of the Holy Prophet (ﷺ), without a change or break. A thing which is proved by such continuity is absolute and above suspicion.

Q. What is meant by *Mutawaatir* and *Tawaatur*?

A. A thing which is quoted in a similar way by a large number of people, for whom common sense tells us that they all cannot tell lies, is called "*Mutawaatir*." Its constant citing in a similar way is called "*Tawaatur*." Thus, the Holy Qur'aan has been quoted so much by so many persons since the time of our Holy Prophet (ﷺ) that a man of even ordinary intelligence would say that surely all these people cannot have been telling lies.

Second Proof: Millions of people have been learning the Holy Qur'aan by heart since the days of the Holy Prophet (ﷺ). Even today there are hundreds of thousands of Muslim children, youth, and old men who have the whole book safe in their hearts. Such a person is called a *Haafiz*. A Book which has been safeguarded and learned by heart by so many people since its revelation should not be subject to any doubt in its being safeguarded and pure.

Third Proof: In the Qur'aan itself, Allâh has said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝٩

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.[4]

Thus, when Allâh Himself has taken the responsibility of safeguarding the Holy Qur'aan, it is necessarily proven that the present book is the same as was revealed to the Holy Prophet (ﷺ). Since Allâh promised to safeguard it, it is safeguarded up till today, and Allâh-willing, it will remain so until *Qiyaamat*.

[4] Surah 15, Ayah 9.

(1) A wealthy person- a person on whom *zakaah* is *fard*, or he has some property over and above his personal necessity to the amount of *nisaab*. For example, he has some copper utensils other than those required by him for daily use, valued to the amount of *nisaab*. It is not *halaal* for such a person to accept *zakaah*.
(2) A *Sayyid* and *Banu Haashim*. *Banu Haashim* means the descendents of Hadrat Ja'far, Hadrat 'Aqeel, Hadrat 'Abbaas, and Hadrat 'Ali (may Allâh be pleased with them all).
(3) To one's father, mother, maternal or paternal grandfathers and grandmothers, and to those above them in the lineage.
(4) To one's son, daughter, paternal or maternal grandson and granddaughter, and to those in the lineage below that.
(5) The husband to his wife and the wife to her husband can not give *zakaah*.
(6) To a *kaafir*.
(7) To a minor child to a wealthy person.

It is not allowed to give *zakaah* to any of these people.

Q. On what things can the *zakaah* not be spent?

A. On those things which do not make the deserving person the owner and master of the *zakaah*. It is not allowed to spend *zakaah* on such things like the funeral of the dead, paying off the debt of a dead person, or in the repair or construction of a mosque or water supply.

Q. Is it permissible to give *zakaah* to a person who owns a house worth plenty of money and he lives in it or makes his living by its rent, but he has no other property than that and has run out of money?

A. It is allowed, because the house is included in his necessary requirements. But if he has some property other than his necessary requirements, to the amount of *nisaab*, then he is not allowed to accept *zakaah*.

Q. If *zakaah* for silver is given away in silver, how should it be assessed, by its value or weight?

A. Its weight should be considered.

Q. If *zakaah* becomes due on silver, can anything else be given in its place as *zakaah*?

A. Yes, by the price of the quantity of silver that becomes due as *zakaah*, something else, like cloth or food, may also be purchased and given.

The *Masaarif* of *Zakaah*

Q. What is meant by *Masaarif* of *zakaah*?

A. The people to whom *zakaah* is allowed to be given are called *masaarif*. *Masaarif* is the plural of *Masraf*. The *masaarif* of *zakaah* are those people to whom *zakaah* may be given.

Q. What are the *masaarif* of *zakaah*?

A. In these days, *masaarif* of *zakaah* are:[13] (1) *Faqeer*, a person having little belongings but not to the amount of *nisaab*. (2) *Miskeen*, the person who himself owns nothing. (3) Debtor, or a person who is in debt of others and whose debt exceeds his belongings to the amount of *nisaab*. (4) A traveller who has run short of money while in journey may also be given *zakaah* according to his need.

Q. Is it permitted to give *zakaah* to the Islamic schools?

A. Yes, it is permitted to give *zakaah* to the students and to the managers of the schools for spending on students. There is no harm in it.

Q. To whom is it not allowed to give *zakaah*?

A. The persons to whom the giving of *zakaah* is forbidden are:

[13] The Qur'aan actually mentions 8 fixed categories- only 4 are listed here.

Fourth Proof: It was claimed by the Holy Qur'aan, when being revealed, that nobody could equal its text and style. This is true up till today. Nobody has succeeded in presenting the match of the Holy Qur'aan as it exists to this day, nor can anyone ever match its text and style. This is an open proof that the present book is the same Book that was revealed to the Holy Prophet (ﷺ).

Risaalah (Prophethood)

The Holy Qur'aan says:

وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

...and there is not a nation but a warner has passed among them.[5]

At another place it is said:

وَّلِكُلِّ قَوْمٍ هَادٍ ۝

...and for every folk a guide.[6]

Q. These lines show that Allâh sent prophets to every country and every people. Did any prophets come to places like India and China and this land as well?

A. It is certainly proven by these verses that to every nation was sent a guide and warner from Allâh. It is thus quite in accordance with the plan of Allâh that the prophets must have been raised in all parts of the world including India and China and other places.

[5] Surah 35, Ayah 24.
[6] Surah 13, Ayah 7.

Q. Can we believe that the religious leaders of the Hindus, such as Krishanji and Ram Chandarji, were Allâh's prophets?

A. We cannot believe that. Prophethood is a special rank given by Allâh to His chosen and devoted creatures. As long as it is not proven by the Shari'ah that this privilege or rank was given to a certain person by Allâh, one cannot definitely call a person a prophet. If we call any person a prophet without proof and in reality he is not a prophet, we will be answerable to Allâh for this wrong belief.

For example: If you accept a person as a Viceroy or Governor of a King, while in reality he is not that at all, then you will be guilty in the eyes of the government since you would be attributing a wrong thing by accepting him as Governor although the King has not made him so. Therefore, we can only call those pious people of the past as prophets whose prophethood is proven by the Shari'ah or they have been referred to as prophets in the Holy Qur'aan or *Hadeeth*.

About the religious leaders and guides of the Hindus, or of any other nation, we can only say this much: that if their beliefs and actions were righteous and their directions were not against heavenly directions and they did lead humanity to the path of virtue and righteousness as described by Allâh, they might have been *Nabi*s, or prophets. But to say it definitely that they were prophets is not right.

Q. What beliefs should one have about the Holy Prophet Muhammad (ﷺ)?

A.

(1) That he was a human being and Allâh's creature.
(2) He is superior to all except Allâh.
(3) He is innocent of all sins.
(4) Allâh revealed the Holy Qur'aan to him.
(5) He was invited to the heavens by Allâh on the occassion of *Mi'raaj* and he was shown Heaven and Hell on that night.
(6) Many a miracle was performed at his hand by Allâh's favor.

Q. When should *zakaah* be given?

A. *Zakaah* should be given without delay as soon as one year passes on the valuables of the amount of *nisaab*. (A "year" means a lunar calendar year.)

Q. Is it allowed to give away *zakaah* before the completion of one year?

A. For a person who owns valuables, it is allowed to give *zakaah* according to the *nisaab* before the completion of one year.

Q. Is the *niyyah* necessary when giving *zakaah*?

A. Yes. The *niyyah* should be there when giving *zakaah* or at least when one is separating the required portion from the property. *Zakaah* will not be fulfilled if one gives the money with no intention but afterwards accounts it as *zakaah*.

Q. Is it necessary to tell the person to whom *zakaah* is being given that what is given to him is of *zakaah*?

A. It is not necessary. *Zakaah* will be paid even if it is given as a present or 'Eid gift to poor children, *etc.*

Q. What is the ruling when the whole property is destroyed after the completion of one year although no *zakaah* had yet been paid on it?

A. The responsibility of *zakaah* will also be gone.

Q. What if the whole property is given away in the name of Allâh after the completion of one year?

A. Its *zakaah* will also be excused.

Q. What if a portion of the property is destroyed or given away as charity?

A. For the portion that has been destroyed or given away as charity, *zakaah* will lapse. For the remaining portion *zakaah* must be paid.

Q. What is the *nisaab*?

A. Shari'ah has fixed a certain quantity or standard of valuables, on possession of which *zakaah* becomes *farḍ*. *Zakaah* becomes *farḍ* when one owns valuables of that quantity. This quantity or standard is called *Nisaab*.

Q. What is the *nisaab* of silver?

A. The *nisaab* of silver is 200 *dirham* (pure silver coins), or about 612 grams of silver.

Q. What will be the *zakaah* of 612 grams of silver?

A. Giving $1/40^{th}$ (2½ percent) of a thing as *zakaah* is *farḍ*. Thus, for 612 grams, *zakaah* will be about 15½ grams.

Q. What is the *nisaab* of gold?

A. The *nisaab* of gold is 20 *deenaar* (gold coins), or about 88 grams, and its *zakaah* is again $1/40^{th}$ of the amount.

Q. What is the *nisaab* of merchandise?

A. Calculate the value of the merchandise according to either silver or gold. Then give away the *zakaah* to the order of the *nisaab* of gold or silver.

Giving *Zakaah*

Q. What is the right method of giving *zakaah*?

A. Give the *zakaah* which has become compulsory on you to a deserving person in the name of Allâh and make him or her its owner and master. It is not right to give *zakaah* for any work or service done. (The man who is in charge of collecting *zakaah* can, however, be paid from the *zakaah* money.) It is also allowed to buy things with the *zakaah* money and distribute them to the poor people.

(7) He worshipped and prayed to Allâh very much.
(8) His habits and morals were *par excellence*.
(9) He was given knowledge of many things pertaining to the past and future by Allâh, which he disclosed before his *ummah*.
(10) Allâh gave him greater knowledge than any other creature. But he was not *'Aalim-ul-Ghayb* (one who knows the unseen or unheard), because that is a special quality of Allâh only.
(11) No prophet will come after him and he is *Khaatim-un-Nabiy-yeen*, the last of all the prophets. Only Hadrat 'Isaa (عليه السلام) will again descend from Heaven, but even he will follow the Islamic Shari'ah.
(12) He is the prophet of all human beings and *jinn*.
(13) On Allâh's order, he will ask forgiveness for the sinners on the Day of Judgment. That is why he is called *Shaafi'-ul-Mudhnibeen*. Allâh will accept the request of our Holy Prophet (صلى الله عليه وسلم).
(14) It is necessary for the *ummah* to do what he (صلى الله عليه وسلم) has ordered and abandon what he has forbidden and also to accept and believe in their own context all his prophecies.
(15) It is necessary for all Muslims to regard and respect him, but this should be within the limits and rules of Shari'ah. To respect against these rules of Shari'ah, and then to think that it is an expression of love, is foolish.

Q. What is meant by "innocent"?

A. All the prophets were innocent. It means that our Holy Prophet (صلى الله عليه وسلم) committed no sins, minor or major, knowingly or unknowingly.

Q. Was the ascent, or going up for *Mi'raaj*, done bodily or was it only a dream in sleep?

A. The Holy Prophet (صلى الله عليه وسلم) went up for *Mi'raaj* with his body and so the ascent was bodily. Apart from this, he went several times on *Mi'raaj* in his dreams. These are called *Manaami Mi'raaj* (*Manaami* means in a dream), but the dreams of all

prophets are true and there is no doubt about them. Thus, one ascent of our Holy Prophet (ﷺ) was of body and four or five others happened in dreams.

Q. What is meant by *Shafaa'ah*?

A. *Shafaa'ah* is intercession or recommendation. On the Day of Judgment, the Holy Prophet (ﷺ) will plead for the sinners for their pardon to Allâh. This honor has already been reserved for our Holy Prophet (ﷺ). He will beg leave to ask for Allâh's pardon on behalf of sinners with utmost respect. When Allâh's permission will be given, our Prophet (ﷺ) will make the recommendations. Besides the Holy Prophet (ﷺ), other prophets, *Awliyaa*, and martyrs (*Shuhadaa*) can also make recommendations, but not without the permission of Allâh.

Q. Pardon for what sorts of sins will be recommended?

A. All sorts of sinners except those of *Kufr* (denial of Allâh and Islam) and *Shirk* (believing in other gods) will be recommended for pardon. Those who have done major sins will be in greater need of recommendation, because small sins are pardoned even in this world through prayers.

Faith and Good Actions

Q. What is *Imaan*?

A. *Imaan* means believing in Allâh and in all His qualities, angels, heavenly books and prophets by heart, and to believe as true all that the Holy Prophet (ﷺ) brought from Allâh, and to proclaim this belief. This proclamation is the basis of *Imaan*, but proclamation in full is subject to conditions and disabilities also. For example, a dumb person's faith will be accepted without being expressed in spoken words.

Q. Does "silver and gold" include silver and gold coins, or something else?

A. *Zakaah* on all things of silver and gold, gold coins, silver currency, jewelry, utensils, gold and silver laces, *etc.* is *farḍ*.

Q. Is *zakaah farḍ* on jewels and gems?

A. If the jewels and gems are meant for trade, *zakaah* is *farḍ*, otherwise not, whatever their value may be. In the same way, if a person has copper utensils of more value than the *niṣaab*, or a shop or a house of more value, and the owner gets its rent also, or he has other valuables than those of gold and silver, but none of those are for trade, *zakaah* will not be *farḍ*.

Q. What is the ruling if one has currency notes of the amount of *niṣaab*?

A. *Zakaah* is *farḍ* on that.

Q. If one has some silver and some gold, but not the amount of *niṣaab* of each, is *zakaah* due on that *farḍ*?

A. In that case, both should be valued in terms of silver or gold and their value added together. If it comes to the order of *niṣaab* of silver or gold either, *zakaah* according to that will be given, otherwise *zakaah* will not be *farḍ*.

Q. If one has a little quantity of gold and its value is equal to or more than the *niṣaab* for silver, but he has no silver, neither money nor jewelry, is *zakaah farḍ* on him or her?

A. No, in this condition *zakaah* will not be *farḍ*.

Q. What is meant by merchandise?

A. Goods which are for sale or for making profits are merchandise- whatever they may be: food, cloth, sugar, shoes, *etc*.

Zakaah

Q. What is *Zakaah*?

A. *Zakaah* is the part of wealth which is given away for the possession and use of poor people, according to Allâh's order. Just as prayers and fasting are bodily worship, *Zakaah* is worship through one's property.

Q. Is *zakaah* a *farḍ* or *waajib*?

A. It is *farḍ*. The verses of the Holy Qur'aan and the *ahaadeeth* of the Holy Prophet (ﷺ) are full of evidences of *zakaah*'s being *farḍ*. One who denies the *zakaah* as being *farḍ* is a *kaafir*.

Q. What are the conditions for *zakaah* being *farḍ*?

A. One should be a Muslim, free, sane, adult, and owner of sufficient amount of property (called the *niṣaab*). This *niṣaab* should be free from debts and one's personal requirements. One year at least should have elapsed on the ownership of the *niṣaab*. Thus, *zakaah* is not *farḍ* on the property of a *kaafir*, slave, an insane person, or a minor child. If someone has property less than that which is liable for *zakaah*, or if it is enough for *zakaah* but there is debt on it, or the *niṣaab* has not been in ownership for one year, *zakaah* will not be *farḍ* in all these conditions.

Property for *Zakaah* and the *Niṣaab*

Q. On what kind of belongings is *zakaah farḍ*?

A. On silver, gold, and all types of merchandise (trading goods).

Q. What are the *A'maal-e-Ṣaaliḥah*?

A. Virtuous actions, or good deeds and prayers as told by Allâh and taught to His creatures by Allâh's prophets. All these are called *A'maal-e-Ṣaaliḥah* or *A'maal-uṣ-Ṣaaliḥah*.

Q. Do prayers and virtuous deeds also form the basis of *Imaan*?

A. Yes, virtuous deeds are included in *Imaan-e-Kaamil* (complete faith). Virtuous actions make *Imaan* bright and perfect. Without these, *Imaan* is incomplete.

Q. What is meant by *'Ibaadah*?

A. *'Ibaadah* means worship. One who worships is called an *'Abd* and the one who is worshipped is called *Ma'bood*. The only true object of worship is Allâh, Who created us and the whole universe. We all are His creatures. He has ordered us to worship Him and it is our duty to do so.

Q. Which of Allâh's creatures have been ordered to worship?

A. Human beings and *Jinn* have been ordered to worship Allâh. They are called *Mukallaf* (duty-bound). Angels and other creatures of the universe are not *Mukallaf*. (They have no alternative except to obey what Allâh has created them for.)

Q. Who are *Jinn*?

A. *Jinn* are also Allâh's creatures, born of fire. Their bodies are so fine that we cannot see them. They can be seen only when they take the shape of a man or animal. They have been given this power by Allâh- the power to change their shape and form and become man or animal. Jinn are both male and female and have children also.

Q. What are the ways of doing *'Ibaadah*?

A. There are many ways of worshipping: Prayer, fasting, giving charity, going for Hajj, sacrifice of animals, *I'tikaaf* (retiring to the mosque), teaching good things to Allâh's creatures,

restraining oneself and others from bad deeds, respecting parents and teachers, building mosques, running schools, acquiring and spreading knowledge and helping those who seek knowledge, helping the poor, fighting the enemies of Allâh in the name of Allâh, feeding the hungry, providing water to the thirsty, and so on. Many other acts which are ordered by Allâh or which are praised by Him are acts of worship. All these are also called *A'maal-e-Saalihah*.

Sin

Q. What is *Ma'siyah*?

A. *Ma'siyah* means disobedience. Disobeying Allâh's orders is *Ma'siyah* or "sin." To sin is very bad. Allâh's anger and punishments come because of sin. Not believing in Allâh and to believe in more than one god are the greatest sins. Such persons, *kuffaar* and *mushrikeen*, will always remain in Hell. No prophet will recommend them and it has been declared by Allâh in the Qur'aan that He will never forgive the *kuffaar* and *mushrikeen*.

Kufr and *Shirk*

Q. What are *kufr* and *shirk*?

A. Not believing in any one of the important articles of faith is *Kufr*. For example, one who does not believe in Allâh or His qualities; one who believes in two or three gods; denies the existence of angels; denies any one of Allâh's Books; does not believe in any prophet, in Fate, in the Day of Judgment; denies any of Allâh's absolute orders and treats any information given by the Holy Prophet (ﷺ) as false: such a person will be *kaafir*.

Q. Is *qadaa* of *I'tikaaf* necessary when it becomes *faasid*?

A. The *qadaa* of *waajib I'tikaaf* is *waajib*, but for *sunnah* or *nafl* there is no *qadaa*.

Nadhr or Vows

Q. How is it to make a vow that if one succeeds he will offer such and such a thing?

A. It is allowed and after making the vow, it is *waajib* to fulfill it.

Q. Is it *waajib* to fulfill every vow?

A. A vow which does not go against the Shari'ah and is according to the conditions laid down by Shari'ah should be fulfilled and this is *waajib*. One must not fulfill a vow which goes against the Shari'ah.

Q. What are the conditions for a valid vow?

A. A vow should be a form of worship. That is, one vows to Allâh to say two *rak'aat* of prayer if a certain work is done, or to keep fast, or give food to so many poor people, or to give *sadaqah* of a certain amount. The vow should not be beyond the means and power of the one who makes it, otherwise it will not be proper. For example, if someone says that if a certain work is done he will give away in charity the goods of someone else's shop. This vow is not right because it is not in one's power to given away someone else's belongings. There are many more conditions which you will read about in bigger books, *inshaa-Allâh*.

Q. How is it to make a vow in the name of a spiritual father or a *waliy*?

A. A vow observed in any name other than Allâh's is *haraam*. A *nadhr* is a kind of worship and none other than Allâh deserves to be worshipped.

advance that 4 *rak'aat* of *sunnah* can be said before the *khutbah*. (3) To come out beyond the area of the mosque to call the *adhaan*.

Q. How far is one allowed to go for the toilet?

A. It is right to go up to one's own house at whatever distance it may be. If he has two houses, it is necessary to go to the closest one from the place of *I'tikaaf*.

Q. Is it right for the *mu'takif* to come out for the Janaazah prayers?

A. If he made *niyyah* at the time of the commencement of *I'tikaaf* that he would go out for Janaazah prayers, then it will be allowed, but if he did not do so, it will not be allowed.

Q. What other things are allowed in *I'tikaaf*?

A. To eat, drink, sleep in the mosque or to buy something of necessity if it is not available in the mosque, or to marry are all allowed.

Makroohaat and *Mufsidaat* of *I'tikaaf*

Q. What things are *makrooh* in *I'tikaaf*?

A. (1) To be absolutely silent and to consider it as an *'ibaadah*. (2) To buy or sell things brought inside the mosque. (3) To quarrel or talk nonsense.

Q. What things make *I'tikaaf faasid* (invalid)?

A. (1) Coming out of the mosque intentionally or mistakenly without an excuse. (2) Sexual intercourse during *I'tikaaf*. (3) To go out for a certain reason and stay unnecessarily for a long time. For example, if one goes to the toilet but remains at home for some time after that. (4) Coming out of the mosque due to fear or disease. In all these conditions, the *I'tikaaf* becomes *faasid*.

Shirk is to make somebody share in Allâh's qualities or in His person.

Q. What is the sharing of Allâh's qualities in person?

A. Associating someone else in Allâh's Person is to believe in two or more gods. The Christians are *mushrik* as they believe in three gods. Fire worshippers are *mushrik* as they believe in two gods. Hindus, by believing in many gods, become *mushrik*.

Q. What is sharing in qualities?

A. It is to attribute Allâh's qualities to someone else. This is *shirk* because Allâh's qualities are unequalled by any of His creatures- be they angels, prophets, *awliyaa*, martyrs, *imaam*, or any other devoted persons. Their qualities cannot match the qualities of Allâh.

Q. In what ways can the Divine qualities be shared?

A. Many. Here we shall mention some of them:

(1) *Shirk fil-Qudrat*. To attribute Allâh's quality of Power to anybody else. For example, to believe that a certain prophet or *wali* or martyr can bring about rains or cause the birth of babies or fulfil desires or give food or kill or bring anything into life or bring benefit or damage. All these things are *shirk*.

(2) *Shirk fil-'Ilm*. To attribute Allâh's power of Knowledge to others. For example, to say that a prophet or a pious man has the knowledge of the unseen, or knows about everything, of is aware of all of our affairs, or can tell what is happening far and near. All this is *Shirk fil-'Ilm*.

(3) *Shirk fis-Sam'a wal-Basar*. To attribute Allâh's power of Seeing and Hearing to others. For example, to believe that a certain prophet or a pious person could hear things far and near, or could see all of our own acts.

(4) *Shirk fil-Hukm*. To accept any other person as superior and obey him like Allâh. For example, if a pious person has told one to say certain prayers before 'Asr and one takes it

as necessary and does that and even delays the ‘Asr prayer and performs it at the *makrooh* time, it will be *shirk*.

(5) *Shirk fil-‘Ibaadah* is to accept any other person as worthy of worship like Allâh. For example, to do *sajdah* (prostration) or *rukuu’* (bow) before a grave or a pious person, or doing *rukuu’* likewise, or to keep fast, in the name of a prophet, *wali* or *imaam*, or to give *nadhr* (oath or vow) or to promise an offering like that, *etc.*, or to go around a house or grave like one goes around the Ka’bah (*tawaaf*): all these are *Shirk fil-‘Ibaadah*.

Q. Are there any more acts of *Shirk*?

A. Yes, there are many acts of *shirk* which must be avoided. Some of these are: to ask about heavenly secrets from astrologers; to show hands to a palmist to know about the future; to ask others for *faal* (which is another way of trying to know the future from omens); to treat diseases like smallpox, *etc.* as contagious and infectious which can be contracted without Allâh’s permission; to make *Ta’aziya*s (floats or models of tombs) and *‘Alam*s (banners); to offer as sacrifice sweets, flowers, *etc.* on graves; to swear in the name of someone other than Allâh; to put pictures and pay respects to them; to call any pious person one’s rescuer or savior; to grow hair in the name of a *wali*; or to turn *faqeer* (beggars) in Muharram in the name of an *imaam*.

Bid’ah

Q. Which sin is the greatest after *shirk* and *kufr*?

A. *Bid’ah* (innovation) comes after these two. *Bid’ah* is a thing which has no basis in Shari’ah. A thing which is not proved from the Holy Qur’aan and Hadeeth, in practice at the time of the Holy Prophet (ﷺ), his Companions, and those who came after them, but is now considered as a religious duty.

Q. What are the conditions for the propriety of *I’tikaaf*?

A. (1) To be a Muslim. (2) To be free of menstruation period and *hadath akbar*. (3) To be sane. (4) To make *niyyah*. (5) To sit for *I’tikaaf* in a mosque where *jamaa’ah* is held. These conditions are necessary for all the types of *I’tikaaf*, but for *waajib I’tikaaf*, fasting is also a condition.

Q. What things are *mustahab* in *I’tikaaf*?

A. (1) To do virtuous and good deeds. (2) Recitation of the Holy Qur’aan. (3) Reciting *darood shareef*. (4) Reading and teaching of religious books. (5) To give advice and sermons. (6) To perform the *I’tikaaf* in the *jaami’* mosque (where the Jum’ah prayer is held).

The Timings for *I’tikaaf*

Q. What is the minimum period for *I’tikaaf*?

A. It is necessary to keep fast in the *waajib I’tikaaf*, so the least time for it is a day. Thus, to vow for *I’tikaaf* of less than a day, for a few hours or for the night, is not right.

The time limit for *I’tikaaf* which is *sunnah mu’akkadah* is the last 10 days of Ramadaan.

For *nafl I’tikaaf* there is no limit. It may even be for 5 or 10 minutes. If one when entering the mosque makes the *niyyah* for *I’tikaaf* each time, it will bring plenty of blessings for several *I’tikaaf* each day.

Permitted Actions During *I’tikaaf*

Q. On what grounds is a *mu’takif* allowed to come out of the mosque?

A. (1) For the toilet. (2) For *fard* bath. (3) To go out for the Jum’ah prayer at *zawaal* (when the sun crosses the meridian), or to reach the *jaami’* mosque at least for such a time in

Q. What are the benefits of *I'tikaaf*?

A. These are: (1) One doing *I'tikaaf* dedicates his whole being and time to the *'ibaadah* (worship) of Allâh. (2) One remains safe from sins and evils of the worldly life. (3) One gets the blessings of prayer all the time while one is in *I'tikaaf* because in *I'tikaaf* a person is always eagerly waiting to join prayers and *jamaa'ah*. (4) One is like the angels who worship and remember Allâh all the time. (5) A mosque is "Allâh's house," so a *mu'takif* (one who is performing *I'tikaaf*) is Allâh's neighbor and His guest.

Q. How many types of *I'tikaaf* are there?

A. Three types: *Waajib*, *sunnah mu'akkadah*, and *mustahab*.

Q. What *I'tikaaf* is *waajib*?

A. *I'tikaaf* of *nadhr* is *waajib*. That is, *I'tikaaf* as a promise for fulfillment of some desire. For example, somebody promises to sit in *I'tikaaf* for Allâh for two or three days if a certain work is accomplished.

Q. What *I'tikaaf* is *sunnah mu'akkadah*?

A. *I'tikaaf* in the last ten days of Ramadaan is *sunnah mu'akkadah*. It starts from the evening of the 20th of Ramadaan after the sunset and ends as soon as the 'Eid moon is seen. The *sunnah* will be fulfilled whether the moon is seen on the 29th or 30th. This *I'tikaaf* is *sunnah mu'akkadah 'ala-l-kifaayah*: that is, if a few people do it, the rest are absolved of its responsibility.

Q. What *I'tikaaf* is *mustahab*?

A. Other than the types mentioned above, all other *I'tikaaf* is *mustahab*. *I'tikaaf* can be done in all the days throughout the year.

Bid'ah is very bad. The Holy Prophet (ﷺ) has condemned one who indulges in *bid'ah* and called him a destroyer of the religion. The Holy Prophet (ﷺ) has said that every *bid'ah* leads to Hell and makes others go astray.

Q. Give some examples of *Bid'ah*.

A. People have introduced thousands of *bid'aat*. Some of them are: to build graves of hard bricks; to hold celebrations (at graves); to build domes on graves; to light candles or lamps at the graves; to spread sheets and covers on graves; to gather for a feast after a death in a house; to wear garlands in marriage; or to make such additions in the *mustahab* actions which are not based on Shari'ah.

Other Sins

Q. What are the other sinful things besides *shirk*, *kufr*, and *bid'ah*?

A. There are many more sins other than *kufr*, *shirk*, and *bid'ah*. For example: telling lies, not saying prayers, not keeping fasts, not giving *Zakaat*, not going on *Hajj* while one can afford it and has property and health, drinking wine, stealing, slander, speaking ill of someone in his or her absence, giving false witness, molesting others, deceiving, disobeying teachers and parents, hanging pictures in one's house, betraying trusts, treating others with contempt, gambling, abusing, watching dances, giving and taking interest and usury, shaving the beard, wearing pants below the ankles, extravagance, going to dramas and plays- are all sinful acts. There are still many other forms of sins, you will read about them at later stages.

Q. Does a Muslim who commits sins remain a Muslim?

A. One whose sin is *kufr* and *shirk* does not remain a Muslim. He becomes *Kaafir* and *Mushrik*. One who commits *bid'ah* remains a Muslim but with an incomplete and imperfect faith.

Such a person is called a *Mutabaddi'* or *Bid'ati*. One who commits other big sins, although he remains a Muslim, he will have a deficient and imperfect faith, and is called a *Faasiq*.

Q. If someone commits a sin, how can he save himself from punishment?

A. Allâh forgives if one asks His pardon. This is called *Tawbah*. It means repentance. When one repents and makes a vow not to commit the sin again, his *tawbah* may be accepted by Allâh. He should request Allâh with much humility to be pardoned and should make a vow not to repeat the sin again. Just saying it in one's heart does not complete the *tawbah*.

Q. Does repentance and asking forgiveness bring pardon for all sorts of sins?

A. All sins which do not relate to any other person and are such that Allâh will punish because of disobedience can be pardoned. Even *kufr* and *shirk* can be pardoned by truly asking for forgiveness. But sins in which the creatures of Allâh are concerned – for instance, making wrong use of an orphan's property, making false charges against someone or doing cruelty – these cannot be pardoned by merely asking Allâh's forgiveness. For this, the person concerned should be asked for pardon. First pay him his dues and ask his forgiveness, then expect Allâh's pardon. These sins are infringement and violation of *Huqooq-ul-'Ibaad* (peoples' rights) and they will not be pardoned by Allâh alone.

Q. When is the request for forgiveness not granted?

A. The only time when forgiveness will not be granted is when a person is breathing his last and is about to die, he sees the angels of punishment and then asks for forgiveness. But before that, the request may always be accepted.

each day more than what is to be given to him, by cash or in kind, then only the required quantity will be counted to the *kaffaarah* and not the surplus.

Q. Is it allowed if one deserving person is given less than 3 ½ lbs.?

A. No, it is not allowed to give less or more than 3 ½ lbs. of wheat in *kaffaarah* as one day's quantity of foodgrains to a poor person.

Q. What if several fasts in one Ramadaan were broken?

A. Only one *kaffaarah* will be *waajib*.

I'tikaaf

Q. What is *I'tikaaf*?

A. Staying in a mosque where *jamaa'ah* is said, for devotion and prayers, is called *I'tikaaf*.

Q. Why is it only staying in the mosque which is *'ibaadah* (worship) in this way?

A. When a man leaves his pleasures, recreations, and work and stays in a mosque just for Allâh's pleasure, this is obviously *'ibaadah*. (At other places there are many distractions which prevent one from concentrating only on Allâh.)

Q. Where should a woman do *I'tikaaf*?

A. At a place in her own house where she says her prayers, she should do the *niyyah* for *I'tikaaf* and remain there. She must not leave from that place to the courtyard or to any other part of the house, except when she goes to the toilet. If there is no particular place in the house set aside for prayers, she should, before beginning the *I'tikaaf*, fix a place for that and should observe the *I'tikaaf* there.

Q. What is the *fidyah* for fasting?

A. To give 3 ½ lbs. of wheat, or 7 lbs. of barley, or the price of any of these two, or giving any other foodgrain like rice, corn, *etc*. equal to the same price or quantity.

The quantity of *fidyah* for each *fard* or *waajib salaah* is also the same. But saying prayers is *fard* as long as one can do it even by gestures of the head. Prayers will no longer be *fard* if one is not able to perform them by gestures and dies in this condition, or this period extends the time of six prayers. *Fidyah* can be given if the prayers become *qadaa* when there was strength to say them and the person died without completing them.

Q. Is it allowed for any other person to keep fasts for another person who dies with some missed fasts?

A. No. The responsibility will not be shifted from the dead person, but his successors can give *fidyah*.

Kaffaarah (Compensation)

Q. What is the compensation for breaking the fast?

A. The *kaffaarah* is to free a slave. But in the countries where there are no slaves, the *kaffaarah* can be given only by the following two means:

First, keeping fast daily continuously for two months.

Second, if one does not have the strength to keep fasts for two months, he or she must feed 60 poor people to their fill twice a day, or give each of the 60 poor people 3 ½ lbs. of wheat or pay its equal price, or give rice, corn, *etc.* of the same amount.

Q. Is it allowed to give the foodgrains of 60 poor people, that will be 210 lbs. of wheat, to only one person?

A. It is allowed if one person is given 3 ½ lbs. of wheat every day, or he is fed twice a day for 60 days. But if he is given

Q. If a sinful person dies without asking for *tawbah*, will he go to Paradise?

A. Except for a *kaafir* and *mushrik*, all will go to Paradise after receiving punishment for their sins. If they have violated other people's rights, their rewards for good deeds will be taken from them and will be given to those whom they did wrong as compensation for their suffering. It is also possible that Allâh grants pardon and does not punish for all sins, except *kufr* and *shirk*, with or without intercession.

Q. What are the ways in which near relatives or friends can do good to the dead?

A. Such benefits can come to the dead by extra worship to Allâh, or through righteous use of money. For example, if a person reads the Holy Qur'aan, *Darood Shareef*, or gives away charity in the name of Allâh, or gives food to the hungry, he gets reward from Allâh. But Allâh has given the choice to pass on these rewards to another person. To obtain the rewards from Allâh, no time is fixed. No event or day must be given a particular shape, significance, or look for this purpose. Anything which is at hand can be given to a deserving person at any time and the rewards for such a deed can be passed on to the soul of a dead person. It is condemned to observe formalities or give feasts, sometimes beyond one's means, by taking loans, just for the sake of making show or for maintaining custom and family traditions.

Ta'leemul-Arkaan or Islamic *A'maal*

(Islamic Actions)

Rules About *Qiraa'ah*

(Recitation in prayer)

Q. Is it *waajib* to recite *qiraa'ah* aloud in Fajr, Maghrib and 'Isha prayers even if one is saying them alone?

A. It is not *waajib* to read *qiraa'ah* loudly in these prayers in such case, but it is certainly better.

Q. What is the ruling if these prayers are said *qadaa* (makeup for missed prayers)?

A. The *imaam* should read them in a loud voice. For the *munfarid* there is a choice to say the *qadaa* aloud or in a low voice.

Q. How much *qiraa'ah* is *sunnah* in the *fard* prayers?

A. While on a journey, there is a choice to recite any small or big *surah*[7] after *Surah Faatihah*. For one who is in residence (that is, not on a journey), there is a quantity of *masnoon*[8] *qiraa'ah*.

Q. What is the *masnoon qiraa'ah* in prayers when one is in residence?

A. It is *sunnah* to recite *Tawaal-e-mufassal* in Fajr and Zuhr prayers, *Qasaar-e- mufassal* in Maghrib prayers, and *Awsaat-e- mufassal* in 'Asr and 'Isha prayers.

Q. What are *Tawaal-e-mufassal, Qasaar-e- mufassal,* and *Awsaat-e- mufassal*?

A. The *surah*s of the Holy Qur'aan from *al-Hujuraat* (49) to *al-Burooj* (85) are called *Tawaal-e-mufassal*. The *Awsaat-e-mufassal* includes *surah*s from *at-Taariq* (86) to *al-Bayyinah*

[7] Although commonly spelled "*surah*" in English, it is pronounced "*soo-rah*".
[8] "*Masnoon*" = established in the *Sunnah*.

The *Qadaa* of Fasting

Q. What are the conditions in which *qadaa* for fasts becomes *waajib*?

A. (1) If *fard* or *waajib mu'ayyan* fasts were not kept without an excuse. (2) Some fasts were missed due to some excuse. (3) Fast was kept but broken, whether with or without excuse. In these cases, it becomes *fard* to do *qadaa* (makeup) of these fasts.

Q. When should the *qadaa* of fasts be done?

A. It is better to do it as soon as possible. To delay without an excuse is bad.

Q. Is it necessary to keep *qadaa* fasts continuously, without any break?

A. They can be kept either continuously or with intervals. Both ways are allowed.

Q. What to do if another Ramadaan month comes and the *qadaa* of the last Ramadaan is still due?

A. Keep the fasts of this Ramadaan now, and after Ramadaan, observe the makeup for the previous fasts.

Q. What if one keeps and breaks a *nafl* fast?

A. Its *qadaa* will be necessary because *nafl* fasts or prayers, once begun, become *waajib* and must be completed.

Q. What to do if one has no strength to keep *qadaa* fasts?

A. One can give *fidyah* if he is too old to keep fasts and there is no hope of his gaining strength in the future, or if one is so ill that there is no hope of regaining health.

the quantity of this blood is more than the saliva with which it is mixed. (10) Eating something unintentionally, then thinking that the fast is broken, intentionally eating or drinking more. (11) To have *sehri* thinking that it is not yet *subh saadiq* and learning later on that it was morning already. (12) Knowingly breaking the fast in other than the days of Ramadaan. (13) To break the fast before the sunset, mistaking cloudy or dusty sky for sunset.

Each of these things make *qadaa* (makeup) of the fast *waajib*.

Q. In what conditions are both *qadaa* and *kaffaarah waajib*?

A. During the fasts of Ramadaan: (1) Eating or drinking intentionally something which is used as medicine, food, or is taken for pleasure. (2) Having sexual intercourse intentionally. (3) Putting antimony into the eyes or having one's vein punctured and then eating intentionally, thinking that the fast has already been broken.

In all these conditions, *qadaa* and *kaffaarah* are both *waajib*.

Q. If one's Ramadaan fast is broken, is it right for him to eat and drink?

A. No, it is necessary for him to wait until the evening. In the same way, if a traveller arrives at home or the minor becomes major, the woman having monthly period becomes clean, or the insane person becomes sane, they should wait until the evening like all those who are fasting.

Q. Is *kaffaarah* necessary for breaking any fast other than that of Ramadaan?

A. No, it is *waajib* only in breaking the *fard* Ramadaan fast. *Kaffaarah* is not *waajib* for breaking any fast other than that of Ramadaan. Breaking even the *qadaa* of Ramadaan fast does not make the *kaffaarah waajib*.

(98). The *surah*s from *az-Zilzaal* (99) to the end of the Holy Qur'aan are in the *Qasaar-e- mufassal*.

Q. Is this *qiraa'ah* the *sunnah* for the *imaam* only or for the *munfarid* as well?

A. It is *sunnah* for both the *imaam* and the *munfarid*.

Q. What if one leaves this *sunnah qiraa'ah* while in residence?

A. It is allowed.

Q. Is a particular *surah* fixed for a particular prayer in such a way that *qiraa'ah* of any other *surah* is not permitted?

A. No. No *surah* is fixed in this way. The Shari'ah gives permission to recite whatever *surah* one likes. Fixing certain *surah*s for some particular prayers by someone is against the Shari'ah.

Q. Recitation of what *surah*s is *masnoon* in the *sunnah* prayers of Fajr?

A. In the first *rak'ah* of *sunnah* the Holy Prophet (ﷺ) used to recite *Surah al-Kaafiroon* - قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ (109), and *Surah Tawheed* - قُلْ هُوَ اللّٰهُ اَحَدٌ (or *Ikhlaas* – 112) in the second *rak'ah*.

Q. Recitation of what *surah* is *sunnah* in Witr?

A. Reading in the first *rak'ah* of *Surah al-A'laa* - سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى (87), *al-Kaafiroon* in the second *rak'ah*, and *Surah at-Tawheed* in the third *rak'ah* have been attributed to the Holy Prophet (ﷺ).

Description of *Jamaa'at* and *Imaamat*

Q. What is *Imaamat*?

A. *Imaamat* means to be at the head of something. One who leads the prayers with all others following him is called the "*Imaam*".

Q. What is *Jamaa'at*?

A. *Jamaa'at* is the saying of prayers by many persons together in which the leader is the *imaam* and the others who follow him are called *muqtadi*.

Q. Is *Jamaa'at* a *fard, waajib,* or *sunnah*?

A. *Jamaa'ah* is *Sunnah Mu'akkadah* (for men). It is very much emphasized. Some of the *'ulamaa* even consider it *fard* and some *waajib*. There is no doubt that *Jamaa'ah* is most beneficial.

Q. What are the benefits of performing prayers in *Jamaa'at*?

A. First of all, one gets 27 times more blessings for only one prayer when it is offered in *jamaa'at* at a mosque. Muslims meet five times a day and this creates mutual love and unity. People develop love for worship and prayers, taking the example of others. One who says prayers in *jamaa'at* puts his heart into *namaaz*. The prayers of the sinful become more acceptable by joining the praying with other pious and devoted persons. The ignorant can easily learn about the rules of Shari'ah from the learned. It gives the opportunity to know better about the poor and needy people of the community. It also enhances the dignity of the prayers. There are many other benefits also.

Q. Who are not required to attend the *Jamaa'at*?

A. Women, children, sick persons, those nursing the sick, the lame, the maimed, very old people and the blind are not bound to attend the *jamaa'at*.

Telling lies, backbiting, or abusing. (6) To show nervousness or restlessness. (7) If there is necessity to take a *ghusl*, to delay it knowingly until after *subh saadiq*. (8) To clean the teeth by rubbing powder or by crushing coal in the mouth.

Q. What things do not make the fast *makrooh*?

A. (1) To put antimony (*surma*) into one's eyes. (2) To rub oil on one's body or to put oil in the hair. (3) To take a bath for the purpose of keeping cool. (4) To do *miswaak* with a fresh branch or root. (5) To apply scent, or to smell it. (6) To eat or drink forgetfully. (7) To vomit unintentionally. (8) To swallow one's saliva. (9) Swallowing flies or smoke down the throat unintentionally.

All these things neither break the fast nor make it *makrooh*.

Mufsidaat of Fasting

Q. What is meant by *mufsidaat*?

A. *Mufsidaat* are the factors which break the fast. These are of two types. One type makes *qadaa* necessary and the other necessitates *qadaa* as well as *kaffaarah* (compensation).

Q. What are the *mufsidaat* which make *qadaa waajib*?

A. (1) If anybody puts something by force into the mouth of one who is fasting and such a thing goes down the throat. (2) One has the intention of fasting, but unintentionally water goes down the throat while gargling. (3) One vomits and then intentionally returns it down the throat. (4) Vomiting a mouthful intentionally. (5) Intentionally swallowing a pebble, piece of stone, seed-nut, mud, or a piece of paper. (6) Swallowing something eatable, equal to or bigger than a grain of gram which remained in between the teeth, by pushing it with the tongue. But if it is first taken out of the mouth and then swallowed, then whatever the size, *kaffaarah* becomes *waajib*. (7) Putting oil in the ear. (8) To put snuff in the nostrils. (9) Swallowing blood which comes from the gums, if

But in the case of *ghayr mu'ayyan, kaffaarah,* and the *qadaa* (makeup) of Ramadaan fasts, it is necessary to have the particular intention for that specific fast.

Q. Is it necessary to express the *niyyah* by words?

A. *Niyyah* means to will or to intend. It is enough to have the *niyyah* in the heart. Although it is better to do so by tongue, there is no harm if it is not expressed in words.

Mustahibbaat of Fasting

Q. What things are *mustahab* during fasting?

A. (1) To eat *sehri* (meal before the break of dawn). (2) To make intention for keeping the fast at night. (3) To eat *sehri* as late as possible, as long as it is finished before the dawn. (4) To hurry in *iftaar* (breaking the fast), as long as there is no doubt that the sun has set. (5) To avoid telling lies, abusing, and backbiting. (6) To do *iftaar* with dry or fresh dates. If they are not available, then with water.

Q. What is *sehri* and what is the time for it?

A. *Sehri* is eating a meal in the last hour of the night just before *subh saadiq*. *Sehri* is *sunnah* and brings great blessings. One should take one or two mouthfuls even if one is not hungry.

Makroohaat of Fasting

Q. What things are *makrooh* during fasting?

A. (1) To chew gum or put anything into the mouth. (2) To taste something; but a woman can taste the soup, *etc.* by the tip of her tongue if her husband is ill-tempered. (3) To stretch one's legs too much during *istinjaa*, or putting too much water into the nose or mouth when cleaning them. (4) Collecting much saliva in the mouth and swallowing it to quench the thirst. (5)

Q. What are the excuses which permit healthy persons not to attend *Jamaa'at*?

A. Heavy rains, dirty and muddy roads, extremely cold weather, a stormy night, travel when the time for departure of the train or ship is near, the need to urinate or pass stool, and also when one is very hungry and food is served. All these excuses remove the emphasis of attendance in *jamaa'at*.

Q. In which prayers *Jamaa'at* is *sunnah mu'akkadah*?

A. It is *sunnah mu'akkadah* in all *fard* prayers. For *Taraaweeh* of Ramadaan it is *sunnah kifaayah*. *Jamaa'at* for the *Witr* prayer in Ramadaan is *mustahab*.

Q. What is the least number for *Jamaa'at*?

A. Two people- one to be the *imaam* and the other *muqtadi*. The *muqtadi* should stand to the right of the *imaam*. The *imaam* should stand ahead in front of the row when there are two or more *muqtadi*s.

Q. In what manner should people stand for *Jamaa'at*?

A. People should stand close to each other and in a straight row. There should be no space left in between. Small children should stand in the back row. It is *makrooh* to include children in the men's row. The women's row should come behind the children.

Q. If the *imaam*'s prayer becomes *faasid* (invalid), will the prayers of the *muqtadi*s be all right?

A. When the *imaam*'s prayer becomes *faasid*, the prayers of the *muqtadi*s also suffer the same result. It is necessary for the *muqtadi*s to repeat the prayers.

Q. Who deserves to be the *imaam*?

A. In order: first an *'aalim*, or a man who knows the rules of prayers best and is also a man of good deeds; then a person who can recite the Holy Qur'aan nicely; then a pious person;

then the oldest person; then the noblest and kindest; then the most dignified and best-looking; and last of all, the man of a high family.

Q. If there is a fixed *imaam* in a mosque and a better man turns up at the time of *jamaa'at*, who deserves to be the *imaam*?

A. The already in-charge *imaam* will deserve the honor.

Q. Saying prayers behind what sort of people is *makrooh*?

A. Those indulging in *bid'ah*, a *faasiq*, an ignorant person, a slave, blind person, one who is not very careful in observing the rules of Shari'ah, an illiterate and bastard. To perform prayers behind these persons is *makrooh*. But if the slave is a man of knowledge; and if the blind person is careful in the observance of Shari'ah and has good knowledge or recites the Qur'aan Shareef nicely; and if a bastard is an *'aalim* (scholar) and good-natured – when a better person is not available we can say prayers behind any of them without any hesitation.

Q. Behind whom is prayer not acceptable at all?

A. The prayer is not accepted if it is offered following a mad or drunken person, or a *kaafir* or *mushrik*.

Saying prayers by a major (adult) person behind a minor (child) person is not acceptable. Also, men's prayers said behind a woman are also not acceptable.

The prayers of one who has done *wuduu'* or taken bath properly is not accepted if he says it behind a person who has not done the same (for example, has done *tayammum*).

The prayers of one whose *satar* (private parts) is covered is not accepted if said behind one who has *satar* uncovered. One who is able to do *rukuu'* and *sajdah* cannot say prayers behind one doing these things by gestures.

Q. If a person sees the moon but his evidence is not accepted and nobody else has seen the moon and none keeps the fast, will fasting be *fard* for him?

A. Fasting is *waajib* on him, and when he, according to his own calculations, has completed 30 fasts, he should still fast for the 31st day along with the others.

Niyyah

Q. Is *niyyah* (intention) necessary for fasting?

A. Yes, *niyyah* is necessary for fasting. A fast will not be considered a fast if one keeps away from all those things which break the fast and does not take anything from *subh saadiq* until sunset, if one does not have the *niyyah*.

Q. At what time should one express the *niyyah*?

A. For Ramadaan, *nadhr mu'ayyan*, and *nafl* fasts, one should make *niyyah* for the fast during the night or before midday in the morning. "Day" in Shari'ah means the time from *subh saadiq* until sunset. If *subh saadiq* is at 4 A.M. and the sun sets at 6 P.M., the day is 14 hours long and midday will be at 11 A.M. So one should express, at the latest, the *niyyah* for fasting by 11 A.M.

For *qadaa* fasts for Ramadaan, *kaffaarah*, or *nadhr ghayr mu'ayyan*, the *niyyah* should be expressed before *subh saadiq*.

Q. How to express the *niyyah*?

A. For fasting of Ramadaan, *nadhr mu'ayyan*, *sunnah*, and *nafl* fasts, whether one has the specific intention for the particular fast, or whether one simply has the intention of fasting, it will be enough. The fast for Ramadaan, during the month of Ramadaan, *nadhr mu'ayyan* on the fixed date, and *sunnah* and *nafl* fasts will be complete.

Q. What is the reliable testimony or witness for visibility of the moon for Ramadaan?

A. In case the sky is not clear, or it is dusty or cloudy, the testimony of only such persons will be reliable for the Ramadaan moon who are truthful, pious and religious, whether they are men or women, free persons or slaves. Thus, everyone who in appearance is not *faasiq* and seems to be pious and religious.

Q. What is the reliable testimony for 'Eid moon?

A. The testimony of two pious and true men, or one man and two women, of similar piety and character, will be reliable for 'Eid-ul-Fitr or 'Eid-ul-Adha moon, if the sky is not clear.

Q. How many witnesses will be required if the sky is clear?

A. If the sky is clear, then witnesses in such a number will be required that it becomes beyond doubt to suppose that so many people can conspire to tell a lie together, and the fact of their being witness is enough to believe that the moon must have been seen. This is true for the Ramadaan moon as well as for the two 'Eids.

Q. Will the news about the visibility of the moon be reliable if it comes from a far off city?

A. The news will be reliable, no matter what the distance is. For example, if the Burmese people have not seen the moon but a Bombay man gives evidence before them of having seen it, then *qadaa* of one day's fast will become due from these people. But the source should be reliable from the viewpoint of Shari'ah. A telegram[12] is not a reliable source.

[12] Or telephone, TV, radio, computer networks, *etc*. And Allâh knows best.

One who is saying *fard* prayers cannot say prayers behind one who is saying *nafl*. In the same way, one cannot say *fard* for Zuhr behind one who is saying the *fard* for 'Asr.

Q. Is *Taraaweeh* allowed if said behind a minor boy?

A. It is not allowed. If a boy is 15 years old, even though without any outward signs of majority, both *Taraaweeh* and *fard* are allowed behind him.

Mufsidaat-e-Namaaz

Q. What are the *Mufsidaat* of *salaah*?

A. *Mufsidaat-e-salaah* are the factors which break the prayer (make it *faasid*), and make it necessary to be repeated.

Q. What are these *mufsidaat*?

A. They are:

(1) To talk in prayer, knowingly or unknowingly, a few words or many.
(2) To greet a person by "*as-salaamu 'alaykum*" or by any other word of salutation and greeting while saying prayers.
(3) To reply to greetings or saying "*yarhamukallaah*" to one who sneezes. Also saying "*aameen*" to a *du'aa* not connected with one's own prayer.
(4) To say "*innaa lillaahi wa innaa ilayhi raaji'oon*" on some sad news, or "*alhamdulillaah*" or "*subhaanallaah*" on hearing some good or strange news.
(5) To make noise or say, "Oh," due to pain or something else.
(6) Reminding and prompting a person other than his own *imaam* in his *qiraa'ah* (recitation).
(7) To recite the Qur'aan while looking at the text.
(8) Making some great mistake in the recitation of the Holy Qur'aan.
(9) Doing so much of an action that it gives the impression to onlookers that one is doing something other than saying prayers. This is called *'Amal katheer*.

(10) Eating or drinking, knowingly or unknowingly.
(11) To walk to the extent of the distance between two rows of *jamaa'ah*.
(12) To turn the chest away from the Qiblah without any reasonable excuse.
(13) Doing *sajdah* at an impure (dirty) place.
(14) Delay in covering the private parts of the body to the extent of doing one *rukuu'* if they become uncovered for some reason.
(15) Requesting Allaah for such a thing in *du'aa* as is generally asked from human beings. For example, to say "Oh Allaah! Give me $100 today!"
(16) Utterances of pain or trouble.
(17) The laughter of an adult (mature) person.
(18) To move ahead of the *imaam* during the prayer.

Makroohaat-e-Namaaz

Q. How many things are *makrooh* (detested) in prayers?

A. Some of the *makroohaat* in *salaah* are:

(1) *Sadal*, or hanging of cloth. For example, one leaves ends of a sheet hanging loosely after placing it on the head, or putting a gown on the shoulders instead of wearing it properly.
(2) To sweep with the hands to prevent the soiling of clothes.
(3) Playing with the clothes or with parts of the body.
(4) Saying prayers in clothes in which people do not ordinarily like to go out in.
(5) Saying prayers while having a coin or something else in the mouth. If this prevents one from *qiraa'ah* then the prayer will become *faasid* (invalid).
(6) Saying prayers bare-headed (for men), due to laziness or carelessness.
(7) Saying prayers when one needs to use the bathroom.
(8) Gathering the hair on the head and making a pig-tail of it.
(9) To remove the pebbles, but this can be done one time if it causes inconvenience in *sajdah*.

should be asked to keep as many fasts as possible when he or she becomes capable of keeping fasts.

Q. What are the excuses which permit leaving of fast?

A. (1) Traveling: A *musaafir* is allowed not to keep fast while he is traveling; but it is better to fast during the travel if one can do it without much trouble. (2) If one is suffering from a disease and fasting aggravates it. (3) If one is very old. (4) If a woman is pregnant and fasting may do her or her pregnancy harm. (5) A feeding mother, if fasting harms the mother or the child. (6) If one is so much overwhelmed with thirst or hunger that he will die if he does not eat or drink. (7) Fasting of women during their monthly periods is also not allowed.

Visibility of the Moon and its Testimony

Q. What is the ruling for looking for the Ramadaan moon?

A. It is *waajib* to see or try to find the Ramadaan moon on the 29th of Sha'baan. It is *mustahab* to watch the visibility of the moon of Sha'baan on the 29th of Rajab just to calculate the 29th of Sha'baan. If the moon of Ramadaan is visible on the 29th of Sha'baan, then keep fast from the following morning.

If the moon is not visible and the sky is clear, do not fast from the next morning. But if the sky is dusty or cloudy, do not take any food until mid-morning the next day. If news about the visibility of the moon comes through any reliable source then do *niyyah* to fast, otherwise start eating. However, conditional *niyyah* for fasting the following morning when the moon could not be seen on the 29th of Sha'baan is *makrooh*. Conditional *niyyah* means one fasts the next day with the intention that it is *fard* fast if it is Ramadaan, otherwise it is a *nafl* fast.

Q. Which fasts are *makrooh*?

A. Fasting only on Saturday. Fasting only on 'Ashoora, or fasting on the new year's day, and the wife's *nafl* fasts without her husband's permission.

Q. What fasts are *haraam*?

A. Five fasts are *haraam* during the year: Fasting on 'Eid-ul-Fitr, 'Eid-ul-Adha, and on the three days of *ayyaam-ut-tashreeq* (the 11th, 12th, and 13th of *Dhul-Hijjah*).

Fasting During Ramadaan

Q. What are the virtues of fasting during Ramadaan?

A. There are great blessings for fasting during Ramadaan and its virtue and superiority have been referred to in many *ahaadeeth*. For instance, the Holy Prophet (ﷺ) has said that those who keep fast during the month of Ramadaan for Allâh's pleasure, the sins of their whole life are pardoned. Another *hadeeth* says that, to Allâh, the smell from the mouth of one who is fasting is sweeter than the fragrance of musk. A third *hadeeth* says that Allâh has said that fasting is entirely for Him and He will give reward for it. In the same way, there are many *ahadeeth* which indicate the value of fasting during Ramadaan.

Q. For whom is fasting in Ramadaan *fard*?

A. It is *fard* on every adult, sane Muslim man or woman. One who denies its being obligatory is a *kaafir* and one who leaves it without any excuse is sinful and a *faasiq*. Although it is not compulsory for children to keep fasts and perform prayers, it has been ordered that they be asked to fast and perform prayers at a young age so that the habit is formed. In a *hadeeth* it has been said that when a child is seven, he should be ordered to say the prayers, and at the age of ten, he should be beaten if he does not say the prayers. In the same way, he

(10) To crack one's fingers or put the fingers into the fingers of the other hand.
(11) To put the hands over the waist or back hips.
(12) Turning the face away from the Qiblah and looking here and there.
(13) Sitting like a dog by putting things near the belly and the knees touching the chest while the hands are on the ground (for men).
(14) It is *makrooh* for men to lay both the arms and the wrists on the ground in *sajdah*.
(15) Saying prayers while another person sits in front facing one.
(16) Replying to greetings with the motion of the head or hand.
(17) Sitting cross-legged without an excuse.
(18) Yawning knowingly and not trying to stop it as much as possible.
(19) Closing the eyes; but if it is done to put one's heart into the prayer it is allowed.
(20) The *imaam*'s standing under the *mihraab* (arch); but it will not matter if his feet are outside it.
(21) Standing of the *imaam* by himself only at a height of one handspan; but it is not *makrooh* if a few *muqtadi*s are also standing with him at that level.
(22) Standing alone behind a row when there is still a vacant place in the front row.
(23) Saying prayers in clothes with pictures of living things on them.
(24) Saying prayers at a place where there is a picture above or on the right or left side of the *musalli* (*namaazi*), or on the place where one does *sajdah*.
(25) To count the *aayaat*, *surah*s, or *tasbeeh*s on the fingers.
(26) Saying prayers with sheet or clothes wrapped on the body in such a way that it makes it difficult to free the hands quickly.
(27) To yawn and stretch the arms to remove laziness.
(28) Doing *sajdah* on the rolls of the turban.
(29) Doing something against the Sunnah in the prayer.

Witr Prayer

Q. Are *Witr* prayers *waajib* or *sunnah*?

A. *Witr* is *waajib*. It is emphasized as much as *fard* prayers. If one misses it, one must say its *qadaa* (makeup) afterwards. It is most sinful to leave it without an excuse or knowingly.

Q. How many *rak'aat* are there in Witr prayer?

A. Three *rak'aat*. After two *rak'aat*, sit in *qa'dah* and stand up after reciting *at-tahiyyaat*. Then again sit in *qa'dah* (after the third *rak'ah*) and turn for *salaam* after *at-tahiyyaat*, *darood shareef* and *du'aa*.

Q. What is the difference between Witr and other prayers?

A. In Witr prayers *Du'aa-e-Qunoot* is said in the third *rak'ah*. The order is like this: After *Surah Faatihah* and another *surah* in the third *rak'ah*, say *Allaahu akbar*, raising the hands up to the ears and folding them again. Then read *Du'aa-e-Qunoot*, and after that perform *rukuu'* and complete the prayer as usual.

Q. Should *du'aa-e-qunoot* be said in a loud or low tone?

A. Whether the *imaam*, *munfarid*, or *muqtadi*, one should recite *du'aa-e-qunoot* in a low voice.

Q. What if one has not learnt *du'aa-e-qunoot* by heart?

A. One may say any other *du'aa*, for example,

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Our Lord! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell-fire.[9]

[9] *Surah* 2, *Ayaah* 201.

Q. What fasts are *fard ghayr mu'ayyan*?

A. If one leaves fasting with or without an excuse during Ramadaan, the duty to make up these afterwards is *fard ghayr mu'ayyan* (non-time-specific obligation).

Q. What fasts are *waajib mu'ayyan*?

A. Fixed offering, or the pledge to fast on a fixed day or date (which is called *nadhr mu'ayyan*) makes fasting on those dates *waajib*. For example, one promises to keep fast for Allâh as *nadhr* on a particular date, say on the first of Rajab, for the success in an examination.

Q. What fasts are *waajib ghayr mu'ayyan*?

A. The compensatory fast for redressing a wrong, or the fasts for *nadhr ghayr mu'ayyan* are *waajib ghayr mu'ayyan*. For example, one promises to fast for Allâh for three days (but does not specify the exact days) if one comes first in an examination.

Q. What fasts are *sunnah*?

A. No fast is *sunnah mu'akkadah*. But the fasts which the Holy Prophet (ﷺ) kept or are proven that he induced others to keep are called *sunnah*. For example, fasts for the two days of 'Ashoora (the 9th and 10th of Muharram), or on 'Arafah on the 9th of *Dhul-Hijjah*, or on *Ayyaam abiaad* (13th, 14th, and 15th of every month).

Q. What fasts are *mustahab*?

A. After *fard*, *waajib*, and *sunnah*, all fasts are *mustahab*. But there are certain fasts which carry more blessings. For example, six days of fasting in Shawwaal, fasting on the 15th of Sha'baan, fasting on Mondays, Thursdays, and Fridays.

salaam in a loud voice and the *muqtadi*s in a low voice, first to the right and then to the left.

(Note, the entire prayer is said standing.)

Q. What to do after completing the *Salaat-ul-Janaazah*?

A. Carry the Janaazah (bier) away as soon as the prayer is completed. If one reads the *kalimah* when one is carrying the dead, it should only be said in one's heart. To say it aloud is *makrooh*. One should ponder over the first stage of the dead, the grave, the taking of account by Allâh, and the undependability of this world. And one should also pray for the salvation and peace of the dead in one's heart. After reaching the graveyard, the dead should be buried.

Islamic Duty of Fasting

Q. What is fasting?

A. Fasting means to intentionally leave eating, drinking, and fulfillment of other human desires from the time *subh saadiq* (dawn) until sunset. Fasting is called *Sawm* or *Siyaam* in Arabic, and breaking the fast is called *Iftaar*.

Q. How many types of fasts are there?

A. (1) *Fard mu'ayyan*. (2) *Fard ghayr mu'ayyan*. (3) *Waajib mu'ayyan*. (4) *Waajib ghayr mu'ayyan*. (5) *Sunnah*. (6) *Nafl*. (7) *Makrooh*. (8) *Haraam*.

Q. Which fasts are *fard mu'ayyan*?

A. Fasting for one month from the whole year—during the month of Ramadaan—is *fard mu'ayyan* (time-specific obligation).

Q. If the *muqtadi* has not completed the *du'aa-e-qunoot* and the *imaam* goes into *rukuu'*, what should the *muqtadi* do?

A. He should leave it and go into *rukuu'* with the *imaam*.

Sunnah and *Nafl* Prayers

Q. How many prayers are *Sunnat-ul-Mu'akkadah*?

A. Two *rak'aat* before Fajr's *fard*; four *rak'aat* with one *salaam* before *fard* of Jumu'ah (Friday) and Zuhr prayers; two *rak'aat* after the *fard* of Zuhr; four *rak'aat* with one *salaam* after Jumu'ah prayers; two *rak'aat* after *fard* of Maghrib prayers; two *rak'aat* after 'Ishaa's *fard*; and twenty *rak'aat* of Taraaweeh in the month of Ramadaan are *Sunnat-ul-Mu'akkadah*.

Q. How many prayers are *Sunnat Ghayr Mu'akkadah*?

A. Four *rak'aat* before 'Asr; two *rak'aat* after 'Ishaa's *sunnat mu'akkadah*; six *rak'aat* after Maghrib's *sunnat mu'akkadah*; two *rak'aat* after Jumu'ah's *sunnat mu'akkadah*; two *rak'aat* of *Tahiyyat-ul-Wuduu'*; two *rak'aat* of *Tahiyyat-ul-Masjid*; four or eight *rak'aat* of *Chaasht* (*Duhaa*) prayers; two *rak'aat* after Witr; four, six or eight *rak'aat* of *Tahajjud* prayers; *Salaat-ut-Tasbeeh*; *Salaat-ul-Istikhaarah*; *Salaat-ut-Tawbah*; *Salaat-ul-Haajah*; *etc*.- all these prayers are *Sunnat Ghayr Mu'akkadah*.

Q. Where is it better to say *sunnah* prayers – at home or in the mosque?

A. It is better to say all *sunnah* and *nawaafil* at home, except some like Taraaweeh, Tahiyyat-ul-Masjid, and prayers of solar eclipse.

Q. At what time is it *makrooh* to say *nafl* prayers?

A. After *subh-e-saadiq* and before the two *rak'aat* of *fard* of Fajr it is *makrooh* to say *nafl*: only two *rak'aat* of *sunnah* should be said before then.

After the *fard* of Fajr prayers until sunrise *nafl* are *makrooh*.

After the *fard* of 'Asr until the time of the fading of the sun all *nafl* are *makrooh*.

On all these three occasions, *qadaa* (makeup) for *fard* and *waajib* prayers, prayers for the dead, and *sajdah tilaawah* are allowed.

But from the time the sun rises until it is a spear-length high, all prayers are *makrooh*. It is also *makrooh* to say any prayers exactly at midday, and from the time the sun begins fading until it sets. But if 'Asr prayers of that day have not been said by then, it is allowed to say them even if the sun has faded or is setting down.

Sunnah and *nafl* prayers are *makrooh* at the time of the *khutbah*.

Q. What is meant by the changing of color, or the fading, of the sun?

A. When the sun's glow becomes red and one can fix one's eyes upon it without difficulty, it means the sun is fading.

Taraaweeh Prayers

Q. Is Taraaweeh prayer *sunnah* or *nafl*?

A. It is *sunnat mu'akkadah* for men and women both and to say it in *jamaa'ah* is *sunnat kifaayah*. That is, if a person says Taraaweeh at his home, while Taraaweeh prayers are said in the neighboring mosque, the person who says it alone will not be sinful. But if all the Muslims of the neighboring vicinity offer it alone in their homes, all of them will be sinful (for not holding congregation).

should then say the *darood* which are recited in the last *qa'dah* of other prayers in a low voice. Then, like the second *takbeer*, the third *takbeer* should be said (without raising hands). If the dead person is an adult man or woman, the *imaam* and *muqtadi*s should read this *du'aa*:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَآئِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَا ۰ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ۰

O Allâh! Forgive our living and our dead; our present and our absent; our big and our small; our men and our women. O Allâh! Whoever among us You keep alive, keep them alive on the path of Islam. And whoever You cause to die, let him die with faith.

If the Janaazah is of a minor boy, this *du'aa* should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ اجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا ۰

O Allâh! Make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him an intercession for us, the intercession which You have accepted.

If the Janaazah is for a minor girl, recite the same *du'aa* with these little changes (for "her" instead of "him"): Instead of the three phrases of "اجْعَلْهُ - *waj-'alhu*", say "اجْعَلْهَا - *waj-'alhaa*," and say "شَافِعَةً وَّ مُشَفَّعَةً - *shaafi'ata(n)w-wa mushaffa'atan*" instead of "*shaafi'a(n)w-wa mushaffa'an*." The meaning of the *du'aa* remains the same.

After this the *imaam* should say a fourth *takbeer* aloud and the *muqtadi*s in a low voice. Lastly, the *imaam* should turn for

Prayers for the Dead

Q. Is it *waajib, sunnah,* or *fard* to say prayers for the dead?

A. The *Janaazah* prayer (prayer for the dead) is *fard kifaayah*. If one or more people say it, it will absolve the responsibility of all others. But everyone will be sinful if nobody says it.

Q. What are the conditions for saying the prayer for the dead?

A. (1) The dead person should be Muslim.
(2) The body should be *taahir*.
(3) The *kafan* (shroud) should be *taahir*.
(4) The *satar* should be covered.
(5) The body of the dead person should be in front of the *musallis*.

These are the conditions for the dead person's body. For the one who says these prayers, all the conditions of ordinary prayers hold, except for any specific time.

Q. What is the method of saying the Janaazah?

A. Stand in a row for the prayer. If there are many people, it is better to have three, five or seven rows. After the rows are formed, make the *niyyah* for the *Salaat-ul-Janaazah*, for example, "I pray to Allâh for this dead person behind this *imaam*." Then the *imaam* should say the *takbeer* aloud and the *muqtadis* in a low voice, raising both hands up to the ears. Fold them below the navel. Then the *imaam* and *muqtadis* should both say the *thanaa* in a low voice. In *thanaa*, it is better to add,

وَ جَلَّ ثَنَآئُكَ

wa jalla thanaa-uka
"And exalted be Your praise,"

after "وَ تَعَالٰى جَدُّكَ - *wa ta'aalaa jadduka*." Then the *imaam* should say the *takbeer* aloud and the *muqtadis* in a low voice, this time without raising the hands. The *imaam* and *muqtadis*

Q. What is the time of Taraaweeh prayers?

A. The time for Taraaweeh begins after 'Ishaa prayer and lasts until before Fajr prayer. It can be said before and after the Witr also (preferably before). If one fails to complete one's Taraaweeh along with the *imaam*, he can join the Witr prayer in *jamaa'ah* and complete the Taraaweeh after the Witr.

Q. How many *rak'aat* are there in Taraaweeh? Please explain in detail.

A. Twenty (20) *rak'aat* with ten (10) *salaam* are *masnoon*. That is, one should have *niyyah* for two *rak'aat* of Taraaweeh each time. And after every four *rak'aat* of Taraaweeh it is *mustahab* to sit a while and take a rest.

Q. Should one recite something or remain silent while one is sitting?

A. It is open to choice. One may remain silent or recite Qur'aan Shareef or the *tasbeeh* of Taraaweeh in a low voice, or say *nafl* prayers separately.

Q. How is it to complete the Holy Qur'aan in the *qiraa'ah* of Taraaweeh prayers?

A. It is *sunnah* to complete the Holy Qur'aan once in the whole month. It is even better (*afdal*) to do it twice; thrice is even better. But the blessings of completing the Holy Qur'aan twice or thrice depend on the fact that this much recitation does not cause inconvenience to the *musallis*. In completing it once, however, inconvenience of the worshippers is of no consideration (in that it should be done).

Q. Can we say Taraaweeh sitting?

A. It is *makrooh* to say Taraaweeh sitting if one has the strength of *qiyaam* (standing up) and can say them standing.

Q. While saying Taraaweeh some people do not join the prayers from the beginning but at a time when the *imaam* prepares to go into *rukuu'*- what sort of practice is this?

A. To do so is *makrooh*. One should join at the beginning.

Q. If one does not get the *jamaa'ah* for the *fard* of 'Ishaa, is it allowed for him to say the *fard* alone and then join the *jamaa'ah* for Taraaweeh?

A. It is allowed.

Qadaa (Make-up) Prayers

Q. What is *Adaa* and *Qadaa*?

A. *Adaa* is to say prayers at the time fixed for them. *Qadaa* is saying *fard* or *waajib* prayers after the time for them has passed. For example, *Zuhr* prayers said at the time of *Zuhr* will be called *Adaa*; if said after the *Zuhr* time, they will be *Qadaa*.

Q. *Qadaa* of what prayers is *waajib*?

A. *Qadaa* of *fard* is *fard*; of *waajib* is *waajib*; and of *sunnah* is *sunnah*.

Q. What sort of practice is it to miss and to not say *fard* or *waajib* at the time fixed for it?

A. It is very sinful to intentionally not say the *fard*, *waajib*, or *sunnah mu'akkadah* prayers at the fixed time without any strong reason. The sin of not saying *fard* at the correct time is extremely great. Then comes the sin for missing *sunnah*. It is not, however, sinful if the time of prayers passed unknowingly- that is, if one is asleep or even just forgot to say the prayers.

Q. What is meant by *takbeeraat-e-tashreeq*?

A. Those *takbeeraat* which are said after the *fard* prayers during the days of *Tashreeq*.

Q. What are the days of *Tashreeq*?

A. The 11th, 12th, and 13th of *Dhul-Hijjah* are the days of *Tashreeq*.

Q. When are the *takbeeraat-e-tashreeq waajib*?

A. The day of 'Arafah, the day of Nahr (sacrifice), and the three days of *Tashreeq* are the five days in all, during which they are *waajib*. The day of 'Arafah is the 9th of *Dhul-Hijjah* and the day of Nahr is the 10th. The *takbeer* begins from the Fajr of the 9th of *Dhul-Hijjah* and it is *waajib* to say it after the *fard* of every prayer up until the 'Asr of the 13th. The *takbeer* should be said aloud just after the *salaam* of the *fard* prayers. Women should not say it aloud. The *muqtadi*s should say the *takbeer* even when the *imaam* forgets.

Q. What is the *takbeer-e-tashreeq* and for how many times is it *waajib* to say these?

A. *Takbeer-e-tashreeq* is:

اَللّٰهُ اَكْبَرُ ۰ اَللّٰهُ اَكْبَرُ ۰ لاَ اِلٰهَ اِلاَّ اللّٰهُ ۰

وَ اللّٰهُ اَكْبَرُ ۰ اَللّٰهُ اَكْبَرُ ۰ وَ لِلّٰهِ الْحَمْدُ ۰

Allâh is the greatest; Allâh is the greatest; There is no god except Allâh; And Allâh is the greatest; Allâh is the greatest; And for Allâh is all praise.

It is *waajib* to say this once after every *fard* prayer.

farḍ nor is it to be said before the prayers. The *khutbah* after the prayers is *sunnah*.

Q. How many *rak'aat* are there for both the 'Eid prayers and how are they said?

A. There are two *rak'aat* in each of the two 'Eid prayers. There is no *adhaan* or *takbeer* (*iqaamah*) before. First of all the *niyyah* should be made, for example, "I am going to say 'Eid-ul-Fiṭr (or Aḍha) prayers, which are *waajib*, along with six extra *takbeeraat*, behind this *imaam*." Fold the hands after the *takbeer-e-tahreemah* and say the *thanaa*. Then, raising both hands up to the ears, bring them down (let them hang), after saying another "*Allaahu akbar*." Do the same a second time. For the third time, raise the hands up to the ears and while saying *takbeer* fold them again. The *imaam* then reads *ta'awwudh*, *tasmiyah*, *Surah Faatihah* (aloud), and another *surah* (aloud) and then goes into *rukuu'*.

When everyone stands up for the second *rak'ah*, the *imaam* should do the *qiraa'ah* and after that says *takbeer*. Everyone should raise their hands up to their ears and let them down, and again the hands should be raised up to the ears for the second *takbeer* and let down. For the third *takbeer* the hands should be raised to the ears and let down. Then, saying a fourth *takbeer* (without raising hands), everyone should go into *rukuu'* and complete the prayer as usual. After the prayer is complete, the *imaam* should stand up and say the *khutbah* and everyone should sit silently and listen.

There are two *khutbah*s also for the 'Eid and the sitting of the *imaam* for a little while in between the two is *masnoon*.

Q. What are the special instructions for 'Eid-ul-Aḍha?

A. (1) Saying *takbeer* aloud on the way to the Eidgah.
(2) Not to eat anything before the prayers.
(3) The *takbeeraat-e-tashreeq* are *waajib*.

Q. When should one say the *Qaḍaa* for *farḍ* or *waajib*?

A. When one remembers or when one wakes up. It is a sin to delay. If one wakes up or remembers at a *makrooh* time (of prayer), then let the *makrooh* time pass and then say the *Qaḍaa*.

Q. How to do *niyyah* for *Qaḍaa*?

A. This should be done in this way: "It is my intention to say the *Qaḍaa* of such-and-such day's Fajr or Ẓuhr *farḍ*." Merely intending to say *Qaḍaa* of Ẓuhr (or whatever it is) prayer, without making it definite, is not enough.

Q. What to intend if there are plenty of missed prayers due and one does not remember the days? For example, one has not said any prayers for one or two months and he remembers only that some Fajr or Ẓuhr prayers are *Qaḍaa*, yet he does not remember the month in which the prayers were missed.

A. In such a case, to say *Qaḍaa* of Fajr prayers, he should will, "I am going to say the *Qaḍaa* of the first or second or the last Fajr prayers from the dues of all the Fajr prayers from me." *Niyyah* for all *Qaḍaa* prayers should be like this.

Q. Where is it better to say *Qaḍaa* prayers, in a mosque or at home?

A. When one has to say his *Qaḍaa* prayers, it is better to say them at home. They can also be said in a mosque. But he should not tell others that he has said *Qaḍaa* prayers. It is *makrooh* to talk to others about one's *Qaḍaa* prayers.

Q. What are those *sunnah*s whose *Qaḍaa* is also *sunnah*?

A. If the *sunnah*s of Fajr along with the *farḍ* are *Qaḍaa*, they should be said as *Qaḍaa* along with the *farḍ*, but before the sun crosses the meridian (*zawaal*). If said after *zawaal*, only the *Qaḍaa* of the *farḍ* will be said. If only the *sunnah*s are *Qaḍaa*, there is no need to say them. It is *makrooh* to say them after the *farḍ* of Fajr but before the sunrise. If they are said

after sunrise, then it is not *makrooh* but they will be treated as *nafl*, not as *sunnah*.

Q. What is the order for the four Zuhr *sunnah*s if they are not said before the *fard*?

A. The *sunnah* of Zuhr or Jumu'ah prayers, if not said before the *fard*, can be said after it, either before the two *sunnah* following the *fard* or after them. Both of these ways are allowed. But it is better to say them after the two *sunnah*.

Mudrik, Masbooq and *Laahiq*

Q. Who is called a *mudrik*?

A. One who says full prayers from the first *rak'ah* to the last behind the *imaam* is called a *mudrik*.

Q. Who is a *masbooq*?

A. *Masbooq* is one who has missed one or more *rak'aat* before he joined the *jamaa'at* behind the *imaam*.

Q. Who is called *laahiq*?

A. *Laahiq* is one who joined the *jamaa'at* in the beginning, and later on missed one or more *rak'aat*. For instance, one fell asleep and slept so long that during this time the *imaam* completed one or two more *rak'aat*.

Q. When and how should a *masbooq* say his missed *rak'aat*?

A. He should continue to say the prayers with the *imaam* till the end. When the *imaam* turns for *salaam*, the *masbooq* should not do so but stand up and complete the missed *rak'aat*. This should be done in a way as if he had begun the prayers afresh. For example, if you miss only one *rak'ah*, stand up after the *imaam* turns for *salaam* and first read *thanaa*, *ta'awwudh*, and *bismillaah*, and recite *Surah Faatihah* and another *surah*. Then sit in *qa'dah* as usual. After completing one *rak'ah*, turn

Q. How many *rak'aat* are there in the *fard* prayer of Jum'ah?

A. Two *rak'aat*, whether one joins from the beginning or in the second *rak'ah*, or in the last *qa'dah*: In every case, only two *rak'aat* should be completed.

Prayers of the *'Eidayn* (Two *Eid*s)

Q. What things are *mustahab* or *sunnah* on the 'Eid days?

A. (1) To take a bath and do *miswaak*.
(2) To put on one's best clothes.
(3) To use scent.
(4) To eat dates or any other sweets before going for the 'Eid-ul-Fitr prayer.
(5) To give *sadaqat-ul-fitr* before going for the prayer.
(6) To eat the meat of sacrifice of one's own offering, after the 'Eid-ul-Adha prayer.
(7) To say the 'Eid prayer at the Eidgah (the large place fixed for 'Eid prayers).
(8) To go on foot.
(9) To go by one route to the prayer and return by a different one.
(10) Not to say any *nafl* at home or at the Eidgah before the 'Eid prayers, nor to say any *nafl* at the Eidgah after the 'Eid prayers.

Q. How is it to say *takbeer* while going for 'Eid-ul-Fitr prayers?

A. On 'Eid-ul-Fitr, one should say *takbeer* in a low voice. It is *mustahab* (for men) to say *takbeer* aloud while going for 'Eid-ul-Adha prayers.

Q. Are 'Eid prayers *waajib* or *sunnah*?

A. Prayers for both the 'Eid are *waajib* for all those on whom the Jum'ah prayers are *fard*. The conditions for 'Eid prayers are the same as those for Jum'ah. But the *khutbah* for 'Eid is not

Q. At what place should the *adhaan* for the *khutbah* be said?

A. In front of the *khateeb* (the one who gives the *khutbah*): near the *mimbar*, or from the second or third row of *musallis*, or at the end of the rows or from outside the mosque. It is allowed in all the ways (as long as it is in front of the *khateeb*).

Q. How is it to deliver the *khutbah* in English or any other language, or to quote in other languages during the *khutbah*?

A. Delivering the *khutbah* in any language except Arabic is *makrooh*. The *fard* is fulfilled but such practices result in great loss of blessings.[10]

Q. What things are not allowed during the *khutbah*?

A. (1) Talking, (2) offering *sunnah* and *nafl* prayers, (3) eating, (4) drinking, (5) replying to any talk, and (6) reciting Qur'aan. All those things which disturb *khutbah* become *makrooh* from the minute the *imaam* prepares to deliver the *khutbah*.

Q. What is meant by the condition of *jamaa'ah* for saying Jum'ah prayers?

A. In Jum'ah prayers, it is compulsory to have at least three men and the *imaam* to offer the prayers, otherwise the Jum'ah prayers will not be valid.

Q. What is meant by *idhn-e-'aam*?

A. *Idhn* means permission. *Idhn-e-'aam* means permission to everyone who wishes to join in with the prayers. It is not proper to say Jum'ah prayers at a place where only some particular persons, not everybody, are allowed to join the prayers.[11]

[10] This is the most lenient ruling. According to many scholars, it is not permissible at all to deliver the *khutbah* in any language other than Arabic.

[11] Such as a private, closed residence or a prison.

for *salaam*. This method is to be followed for every missed *rak'ah* of prayers.

And when you miss two *rak'aat* in Zuhr, 'Asr, 'Ishaa, or Fajr prayers, say *thanaa*, *ta'awwudh*, and *tasmiyah* and recite *Faatihah* and any other *surah* in the first *rak'ah*. In the second *rak'ah*, after *Faatihah* and another *surah*, perform *rukuu'*, *sajdah*, and *qa'dah* and turn for *salaam*.

If you got only one *rak'ah* in Zuhr, 'Asr, or 'Ishaa with the *imaam*, then perform your three *rak'aat* in this way: Say the first *rak'ah* with *Faatihah* and another *surah* and then do *qa'dah*. Then say the other *rak'ah* with *Faatihah* and any other *surah* and finish one more *rak'ah* with the recitation of only *Faatihah*. Then sit in *qa'dah* and turn for *salaam*.

If you get only one *rak'ah* in Maghrib with the *imaam*, then say one *rak'ah* with *Faatihah* and a *surah* and do *qa'dah* and then again say the second *rak'ah* with *Faatihah* and a *surah* and after performing *qa'dah*, turn for *salaam*.

So, if you get only one *rak'ah* with the *imaam* then do *qa'dah* after one more *rak'ah*, no matter what prayer it is.

Q. What should the *masbooq* do if he stands up as the *imaam* turns for *salaam* but the *imaam* does *Sajdah Sahw* (discussed next)?

A. He should return and join in *sajdah sahw* with the *imaam*.

Q. What is the order if the *masbooq* forgets and turns for *salaam* with the *imaam*?

A. If he does so with the *imaam* or even before, then no *sajdah sahw* is *waajib* on him and he should complete his prayer. But if he turns for *salaam* after the *imaam* has done so, it is *waajib* for him to do *sajdah sahw* at the end of completing his prayer.

Q. What and how should the *laahiq* complete his missed *rak'aat*?

A. If the *laahiq* misses any *rak'aat* due to certain reason, for example, sleep, he should say the *rak'aat* he missed separately, when he wakes up, in the way as he is still saying his prayers behind the *imaam*. That is, he should not read *qiraa'ah*. After completing the missed *rak'aat* he should join the *imaam* and complete the remaining prayer. But if the *imaam* has finished his prayers, then he should complete his remaining *rak'aat* separately as if he was saying his prayers behind the *imaam*. During this time, if he commits any mistake unknowingly, he should not do *sajdah sahw*, because he is still a *muqtadi* and no *sajdah sahw* is done by a *muqtadi* alone for any mistake.

Sajdah Sahw

Q. What is *Sajdah Sahw*?

A. *Sahw* means forgetting. Sometimes due to forgetfulness there is some addition or deletion which causes a deficiency in the prayer and to make up for the deficiency two *sajdah*s are done in the last *qa'dah*. This is called *sajdah sahw*.

Q. How is *Sajdah Sahw* done?

A. In the last *qa'dah* after *tashahhud* turn for *salaam* on the right, then say *takbeer* and do two *sajdah*s. Say *tasbeeh* three times in each *sajdah*. After the first *sajdah* raise the head saying *takbeer*. Sit up straight and then do the second *sajdah*. After saying *takbeer* and sitting up straight again, say *at-tahiyyaat* (*tashahhud*), *darood shareef* and *du'aa* and then turn for both the *salaam*.

the children, slaves, mad persons, sick, blind, maimed, and others with similar excuse, *musaafir*, and women.

Q. Will the prayers be valid if travelers, blind, maimed, or women join them?

A. It will be all right and those people will also be free from their responsibility of saying Zuhr prayers.

Q. What are the conditions for Jum'ah prayers?

A. There are several conditions for Jum'ah prayers:

(1) The Jum'ah prayers should be conducted in a city, big village or a town like the city, or at a populated place surrounding a city having a cemetery attached or a cantonment. It is not proper to say the Jum'ah prayers in a small village.
(2) Should be offered at Zuhr time.
(3) *Khutbah* (address or speech by the *imaam*) should be delivered before the prayer.
(4) Should be offered in *jamaa'ah* (congregation).
(5) There should be *idhn-e-'aam* (open permission for anyone who wishes to attend and join).

If all these five conditions are found, the saying of the Jum'ah prayers will be valid.

Q. What is the *masnoon* method of delivering the *khutbah*?

A. Before the prayers, the *imaam* should sit on the *mimbar* (pulpit- a raised platform in the mosque) and the *mu'adhdhin* should call out the *adhaan* in his presence. Then the *imaam* should stand up and deliver the *khutbah*, facing the people. After the first *khutbah*, he should sit down for a while, then stand up again for the second *khutbah*. After this, the *imaam* should step down from the *mimbar* and stand in front of the *mihraab* (arch). The *mu'adhdhin* should then say *takbeer* (*iqaamah*) and those present should stand up and offer the prayers with the *imaam*.

Q. What if a *musaafir* says his prayers behind a *muqeem* (one who is in his home town)?

A. A *musaafir* saying prayers behind a *muqeem imaam* should say four *rak'aat*.

Q. What if the *imaam* is a *musaafir* and the *muqtadi* is *muqeem*?

A. The *musaafir imaam* should complete his prayers with *salaam* after two *rak'aat* and should tell the *muqeem muqtadi*s to complete their prayers, saying, "Complete your prayers; I am a *musaafir*." Then the *muqtadi* should stand up without *salaam* and complete the other two *rak'aat*. They should not recite *Faatihah* and another *surah* in these two *rak'aat* and no *sajdah sahw* should be done for any *sahw*.

Q. Is saying prayers allowed on a moving train or a ship?

A. It is allowed. If one can say prayers standing up without fear of wheeling or falling down, the prayers should be said standing up. If this is not possible, prayers can be said while sitting down. If the train or ship turns in a way that the *musalli*'s face is turned away from the *qiblah*, he should at once turn the face towards the *qiblah*, otherwise the prayers will not be accepted.

Jum'ah (Friday) Prayers

Q. Are *Jum'ah* (or *Jumu'ah*) prayers *farḍ, waajib,* or *sunnah*?

A. Jum'ah prayers are *farḍ* and more emphasis has been laid upon them than on Ẓuhr. There are no Ẓuhr prayers on Friday. The Jum'ah prayer has been fixed in place of Ẓuhr prayer.

Q. Are Jum'ah prayers *farḍ* on all Muslims?

A. They are *farḍ* on all free, adult, mentally fit, healthy, and *muqeem* (non-travelling) men. They are not obligatory upon

Q. How is it if one also says *darood shareef* and *du'aa* after *tashahhud,* before the *salaam* for *sajdah sahw*?

A. Some *'ulamaa* (scholars) consider as a precaution that one should say *tashahhud*, *darood* and *du'aa* all before *sajdah sahw* and then read all the three again after it. Thus, it is better to say them but there is no harm even if it is not done.

Q. Is *Sajdah Sahw waajib* in all prayers or only in *farḍ* prayers?

A. The ruling is the same for all the prayers.

Q. What if one does not turn for *salaam* even to one side before doing the *sajdah sahw*?

A. To do so is *makrooh tanzeehi*.

Q. What is the ruling if *Sajdah Sahw* is done after turning for both the *salaam*s?

A. According to one narration it is allowed. But the more certain way is to turn for *salaam* only to one side. If one has turned to both sides then one should not do *sajdah sahw* but repeat the prayer.

Q. What makes *Sajdah Sahw waajib*?

A. If any *waajib* of the prayer is delayed or missed, or there is delay in a *farḍ*, or wrong priority was given to any *farḍ* or a *farḍ* was repeated (like doing *rukuu'* twice), or by changing the manner of any *waajib, sajdah sahw* becomes *waajib* (necessary).

Q. What if these things which make *Sajdah Sahw waajib* are done knowingly?

A. If done knowingly, *sajdah sahw* will not remove the deficiency. It will be *waajib* to repeat the prayer.

Q. If a number of things, each of which causes *sajdah sahw* to become *waajib*, occur in a single *salaah*, then how many times should *sajdah sahw* be done?

A. Only once. The two *sajdah*s of *sahw* are enough (for all such deficiencies).

Q. What changes in *qiraa'ah* cause *sajdah sahw* to become *waajib*?

A. *Sajdah sahw* is *waajib* (1) if *Surah Faatihah* is left out in the first or second, or both the *rak'aat* of a *fard* prayer, or in one or more *rak'aat* of *waajib, sunnah* or *nafl* prayer. (2) By reciting all over again the *Surah Faatihah* or a large part of it in these *rak'aat*. (3) To read a *surah* before *Surah Faatihah*. (4) By not reciting a *surah* with *Surah Faatihah* in all the *rak'aat* of every *fard, waajib, sunnah*, or *nafl*, except the third and fourth *rak'aat* of *fard* prayer, on the condition that all these things mentioned have been done unintentionally.

Q. If one forgets to do *ta'deel* of *arkaan*, will *sajdah sahw* be *waajib* or not?

A. *Sajdah* will be *waajib*.

Q. What if the first *qa'dah* is forgotten?

A. If one is going to stand up but is almost in a sitting posture, then he should sit down and needs no *sajdah sahw*. If one has almost risen, he should leave the *qa'dah* and stand up. He should then do *sajdah sahw* in *qa'dah akheerah*. This will complete the prayer.

Q. What other things make *Sajdah Sahw waajib*?

A. (1) Doing *rukuu'* twice in one *rak'ah*. (2) Doing three *sajdah*s. (3) Leaving out *tashahhud* in the first or the last *qa'dah*. (4) To recite *darood shareef* after *tashahhud* in the first *qa'dah* up to or beyond "*Allaahumma salli 'alaa muhammadin*," or by sitting silent up to this point. (5) If the *imaam* says the prayers in a low voice when it should be said aloud. (6) If the *imaam*

Q. In what ways are the *musaafir*'s prayers different?

A. The *musaafir* says only two *rak'aat* instead of four in Zuhr, 'Asr, and 'Ishaa. There is, however, no change in Fajr, Maghrib, and Witr prayers. They remain the same.

Q. What is saying of two *rak'aat*, instead of the prayer of four, called?

A. It is called *Qasr* (shortened).

Q. From when should a *musaafir* begin *qasr*?

A. From the time when he is out of his home town.

Q. For how long should a *musaafir* do *qasr*?

A. One should do *qasr* as long as he is traveling and does not intend to stay in a city or village for a period of 15 days. But from the very moment he intends to stay for 15 days (or more) at any place he should start saying prayers in full.

Q. What if one originally intended to stay for three or four days at a place, but the work did not finish and his stay was prolonged to two or three more days and again the work was not finished and he again intended to stay for two or three more days and in this way fifteen days elapsed?

A. Prolonged stay does not matter when the intention in the first instance was for less than fifteen days. One should continue *qasr* till he is sure that he will have to stay for more than fifteen days.

Q. What if the traveler says the prayer of four *rak'aat* in full?

A. If one sat in *qa'dah* after the second *rak'ah*, the prayers may be corrected by *sajdah sahw* in the *qa'dah akheerah*. But one who does it intentionally will be sinful. If done unknowingly, then there is no harm. In such cases the first two *rak'aat* will be treated as *fard* and the last two as *nafl*. But if one did not sit in *qa'dah* after the second *rak'ah* then all the four *rak'aat* will be treated as *nawaafil*. The *fard* should be said all over again.

prayer with gestures. But the better posture of these two is to lie down resting on the right side.

Q. What is the ruling if the patient has no strength even to move his head?

A. If the patient has no strength even to move his head for gestures, he should delay the prayers. If this condition continues for more than a day and night, he will not be bound to say *qaḍaa* for those prayers, but if within a day and night, or a lesser period than that, he gains the strength of moving his head for gestures, he will have to say *qaḍaa* for those (five or less) prayers.

Prayer of a *Musaafir* (Traveler)

Q. What is the length of journey which makes a person a *musaafir* (traveler)?

A. One who takes a journey which can be covered in three days walking is a *musaafir* in the eyes of *Sharee'ah*. Three days do not mean that one travels all day long, but each day's journey is taken from the morning till noon. The speed is normal and day means the smallest day.

Q. What is meant by normal speed and how many miles do the three days traveling make?

A. Normal speed means the speed of walking. It is right to calculate three days of traveling as three *manzil*, but to make it easy, this is regarded as equal to 48 miles.

Q. What if one travels by train, horse, car, *etc.* with the intention of going to a distance where one on foot reaches in three days?

A. He will be a *musaafir*, however much faster he may reach that distance.

says the prayers aloud when it should be in a low voice. *Sajdah sahw* becomes *waajib* on the condition that any of these have happened unintentionally.

Q. What if the *muqtadi* commits a *sahw* in his prayers behind the *imaam*?

A. *Sajdah sahw* is not *waajib* on a *muqtadi* for his *sahw* (forgetfulness).

Q. What if a *masbooq* commits a *sahw* in completing his remaining prayer?

A. It is *waajib* on him to do *sajdah sahw* in the last *qa'dah* of his prayer.

Sajdah Tilaawah

Q. What is *Sajdah Tilaawah*?

A. *Tilaawah* means recitation. There are certain points in the Noble Qur'aan the reading or hearing of which necessitates *sajdah*. This *sajdah* is called *Sajdah Tilaawah*.

Q. How many points are there, the hearing or reading of which makes a *sajdah waajib*?

A. There are fourteen points in the whole of the Holy Qur'aan. They are also called the *Fourteen Sajdahs*.

Q. If one reads an *aayah* of *sajdah* outside of prayer when and how should he do the *sajdah*?

A. It is better to do *sajdah* when the *aayah* of *sajdah* is read or heard, but it is not a sin if one does not do it at that time. Yet, much delay is *makrooh*.

The preferred way of doing *sajdah* outside of prayer is to stand up and then, saying *takbeer*, go into *sajdah*. Then stand up again, saying *takbeer* again. *Sajdah* will be complete even

if one goes to *sajdah* while sitting and stands up after performing *sajdah*.

Q. What are the conditions of *Sajdah Tilaawah*?

A. The conditions of *sajdah tilaawah* are the same as those of *salaah*:

- (1-3) Cleanliness of body, place and clothes;
- (4) Covering of *satar*;
- (5) Facing the *qiblah*; and
- (6) *Niyyah* for *sajdah tilaawah*.

Q. What makes *Sajdah Tilaawah faasid* (null and void)?

A. The same things which make the prayer *faasid* also make the *sajdah tilaawah faasid*.

Q. What is the ruling if one recites an *aayat* of *sajdah* two times or more than that?

A. If one reads or hears some particular *aayah* of *sajdah* two or more times in a gathering, only one *sajdah tilaawah* will be *waajib*.

Q. What if two *aayaat* of *sajdah* are read in one gathering or one *aayah* is read in two different gatherings?

A. A *sajdah* will be *waajib* for every different *aayah* of *sajdah* read in one gathering, or as many times as one *aayah* has been read in different gatherings.

Q. How is it if one skips the *aayah* of *sajdah* while reading the Holy Qur'aan and only reads the parts before and after it?

A. Such an act is *makrooh* (extremely hated).

Q. How is it if a person reading the Holy Qur'aan is sitting at a place where many people can hear him, and he reads the *aayah* of *sajdah* in a low voice so that the other people do not hear?

A. It is allowed and in such a situation it is even better to read it in a low voice.

Prayer of a Sick Person

Q. In what conditions is a sick person allowed to say his or her prayers sitting?

A. When the sick person has not strength enough to stand up or it causes him great pain, or it may aggravate the trouble, or he staggers and there is possibility of his falling down, or when he has the strength to stand up but cannot go into *rukuu'* or *sujood*: in all these conditions he can say the prayer sitting. And if one can do *rukuu'* and *sajdah* and not other things with *rukuu'* and *sajdah* then he can say his prayers by making gestures for *rukuu'* and *sajdah* by bending his head. For the gesture for *sajdah* he should bend his head more than for *rukuu'*.

Q. What if a person cannot do full *qiyaam* but can stand up for a while?

A. He should stand up as long as he can.

Q. What if a patient cannot say his prayers even sitting down?

A. He should say it lying down, like this: Lie down on your back with legs towards the *qiblah*. Do not stretch them. Knees should be vertical, with a pillow under the head to rest it at a higher level. Say your prayer by making gestures. Bend your head for *rukuu'* and *sajdah*. This is the best and preferred posture. It is also allowed to lie on the right side with face towards the *qiblah* or on the left side similarly and say the

2) What is the time for Fajr prayer?

3) When does the time for Zuhr prayer end and 'Asr prayer start?

4) What is the time of Maghrib prayers?

5) When should Witr prayer be said?

6) Which direction is the *Qiblah*?

Homework 16 – *Adhaan*

1) Is *Adhaan* a *fard* or *sunnah*? Should both men and women call *adhaan*?

2) Which prayers is the *adhaan* for?

3) What is the person called who calls *adhaan*?

4) What is the second call to prayer called – the one that is said just before everyone stands up to pray together?

5) What is it called when people pray together as a group? What is the person called who leads the group?

Homework 17 – Prayer

1) What are the 6 things which are the most important parts (*fard*) of prayer? Give their Arabic names.

2) Write the Arabic phrase that is called *takbeer*. What does it mean in English?

3) How much Qur'ân should you recite in prayer?

4) What is the proper way to do *rukuu'*? What is the proper way to do *sajdah*?

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

تَعْلِيم الإِسْلام

The Teachings of Islâm

Homework Workbook – (for Parts I – III)

. Level I .

Homework 1 – Allâh

1) What does the Arabic word *kalimah* mean?

2) Write the *kalimah tawheed* in Arabic (without looking) and its English meaning. What are some other names of this *kalimah*.

3) What are the five pillars of Islâm? Tell their names in Arabic as well as English.

4) Tell what the following words mean:

Imaan
Islâm
Muslim
Kaafir
Tawheed

5) What are some of the names of Allâh and what do they mean?

مَدْرَسَةُ النُّورِ
MADRASA-TUN-NOOR
Spring 1422/2002

Homework 2 – Angels

1) What are the 7 main things Muslims believe in that are mentioned in the *imaam mufassal*?

2) What are angels made of? How many are there?

3) Who created the angels?

4) Match up the names of the angels below with their jobs:

1. Hadrat Israafeel (عليه السلام)	a. Visit the graves and ask the dead people questions.
2. *Kiraamun-Kaatibeen*	b. Brought Allâh's messages to the prophets.
3. Hadrat Mika'eel (عليه السلام)	c. Write down everything good or bad that we do.
4. Hadrat Jibra'eel (عليه السلام)	d. Looks after the clouds, wind, and rain.
5. *Munkar* and *Nakeer*	e. The angel of death.
6. Hadrat 'Izraa'eel (عليه السلام)	f. Blows the trumpet on the Day of Judgment.

Homework 3 – Books of Allâh

1) What is the difference between a *kitaab* and a *saheefah*?

2) Which prophets were these books revealed to:

Tawraah	*Zaboor*
Injeel	*Qur'ân*

3) Answer "true" or "false" to the following:

a. The Holy Qur'ân is Allâh's speech.
b. The words of the Holy Qur'ân have changed since the Prophet Muhammad (صلى الله عليه وسلم).
c. The Holy Qur'ân took 23 years to come to the Prophet (صلى الله عليه وسلم).
d. Nobody knows the whole Qur'ân by heart and memory.
e. The rules in the Holy Qur'ân do not make sense nowadays.

3) Can you take a bath in public? Should you face the *Qiblah* while taking a bath?

4) After making *ghusl* do you have to make *wuduu'* also before you can pray?

Homework 13 – Cleanliness

1) Which of these things can we use to make *wuduu'* or to wash ourselves with?

a. Rain water
b. Dirty water
c. Water from a well
d. Water from the ocean
e. Wine
f. Milk
g. Water that someone else already used for *wuduu'*.
h. Water that a pig has drunk from.
i. Water from melted snow.

2) What is it called when you clean and wash yourself after using the toilet?

3) What things should not be done when using the toilet?

Homework 14 – *Tayammum*

1) What do we use to do *tayammum*?

2) When can someone do *tayammum*?

3) What are the *fard* of *tayammum*?

4) When does *tayammum* break?

Homework 15 – Conditions of Prayer

1) What is the *satar* of a man? Of a woman?

i. Wash the right arm before the left arm.
j. Try to face the *qiblah*.
k. Talk a lot while making *wuduu'*.

Homework 10 – *Wuduu'* – II

1) What happens if your entire face does not get washed during *wuduu'*?

2) What happens if you did not make *niyyah* (intention) before doing *wuduu'*?

3) What is *miswaak*?

4) Write in Arabic the *du'â* to read before starting *wuduu'* and its English meaning.

Homework 11 – *Wuduu'* – III

1) Answer "true" or "false" to the following things about *wuduu'*:

a. You should waste water.
b. You should try to face the *Qiblah*.
c. You should wipe the front of your neck also.
d. You have to make intention for the *wuduu'* to be valid.
e. After *wuduu'*, you can say two *rak'aat* of prayer.
f. Vomiting breaks the *wuduu'*.
g. If you sleep soundly, *wuduu'* does not break.

2) What happens if someone (who is adult) laughs during prayer?

3) Write the *du'â* for after finishing the *wuduu'* in Arabic and its English meaning.

Homework 12 – *Ghusl* (Bath)

1) When is it *sunnah* to make *ghusl*?

2) When are some other times when it is good to take a *ghusl* (bath)?

Homework 4 – Prophets of Allâh

1) What kind of creatures were the prophets – angels, jinn, or human beings?

2) Who sent the prophets?

3) Who was the first prophet? Who was the last prophet?

4) What other prophets were from the same family line as the Prophet Muhammad (ﷺ)?

5) Tell the names of seven prophets whose names are mentioned in the Holy Qur'ân.

Homework 5 – The Last Prophet (ﷺ)

1) What were the names of the parents of the Prophet Muhammad (ﷺ)? What was his grandfather's name?

2) What cities did the Prophet (ﷺ) live in? Why did he have to move from one city to another?

3) Which tribe and family of Arabia did the Prophet (ﷺ) belong to?

4) How old was the Prophet (ﷺ) when he became a prophet? How long after that did he live?

5) The Holy Prophet (ﷺ) was *ummiy*. What does *ummiy* mean?

Homework 6 – *Sahaabah* and *Awliyaa*

1) Who were the *sahaabah*?

2) Tell the names of seven of the *sahaabah*.

3) What does it mean to be a *waliy-ullâh* (friend of Allâh)?

4) Order the following people or types of people in order of their rank according to Islâm. For example, the first person in rank should be the Prophet Muhammad (ﷺ):

Hadrat Abu Bakr (رضى الله عنه)
Any of the prophets (peace be upon them)
A *waliy-ullâh* who was not a *sahaabah*
Hadrat 'Uthmân (رضى الله عنه)
Prophet Muhammad (ﷺ)
Hadrat 'Ali (رضى الله عنه)
Any *sahaabi*
Hadrat 'Umar (رضى الله عنه)

5) Who were the first four *khaleefah*s after the Prophet (ﷺ)?

Homework 7 – Day of Judgment, *Taqdeer* and Life after Death

1) What is an Arabic name for the Day of Judgment?

2) What will happen on the Day of Judgment?

3) Who knows when the Day of Judgment will happen?

4) What are the two places that people will live in during the Life after Death? How long will that Life after Death last?

5) Does Allâh know everything that happens and everything that is going to happen?

Homework 8 – Beliefs

1) How do we know what Muslims are supposed to believe in?

2) Match up the names of the prophets below with the miracles that they brought. Some prophets had more than one miracle.

1. Hadrat Moosa (عليه السلام)	a. Split the moon into two pieces.
2. Hadrat 'Eesa (عليه السلام)	b. His stick turned into a snake.
3. Hadrat Muhammad (ﷺ)	c. Travelled from Makkah to Jerusalem and then to the Heavens in one night.
	d. Made a dead person come alive.
	e. His hand shone like the sun.
	f. Caused blind people to see again.
	g. Brought the Holy Qur'ân.

3) Who allowed the prophets to do miracles?

4) If someone says they believe like a Muslim, but do not act according to Islam, what will happen?

Homework 9 – *Wuduu'* – I

1) What is *wuduu'*?

2) What are the four *fard* actions of *wuduu'*?

3) Which of these things should you do and which should you not do when making *wuduu'*?

a. Make intention (*niyyah*) before starting.
b. Do *wuduu'* in a dirty place.
c. Wash each part of the body three times.
d. Wipe the back of the neck.
e. Wipe the front of the neck.
f. Waste a lot of water.
g. Brush the teeth with *miswaak*.
h. Use the right hand to clean the nose.

2) When is the proper way of calling the *adhaan*?

3) Which prayers is the *adhaan* for?

4) What is the person called who calls *adhaan*?

5) What is the second call to prayer called – the one that is said just before everyone stands up to pray together?

6) What is it called when people pray together as a group? What is the person called who leads the group?

Homework 17 – Prayer I

1) What does it mean for something to be one of the *arkaan* of prayer?

2) What are the 6 things which are the *arkaan* of prayer? Give their Arabic names.

3) Write the Arabic phrase that is called *takbeer*. What does it mean in English?

4) What is the minimum amount of Qur'ân that must be recited in prayer? How much is *waajib*?

5) What is the difference between *fard* and *waajib*?

6) What is the proper way to do *rukuu'*? What is the proper way to do *sajdah*?

Homework 18 – Prayer II

1) What are the 14 *waajib* actions in prayer?

2) What happens if you forget to do one of the *waajib* things by mistake?

3) What are the 21 *sunnah*s of prayer?

4) What are the 5 *mustahab* of prayer?

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

تَعْلِيم الإِسْلام

The Teachings of Islâm

Homework Workbook – (for Parts I – III)

. Level II .

Homework 1 – Allâh

1) What does the Arabic word *kalimah* mean?

2) Write the *kalimah tawheed* in Arabic (without looking) and its English meaning. What are some other names of this *kalimah*.

3) What are the five pillars of Islâm? Tell their names in Arabic as well as English.

4) Give definitions of the following words:

Imaan
Islâm
Muslim
Kaafir
Tawheed

5) What does it mean that Allâh has other names like *ar-Rahmaan*, *al-Khaaliq*, *ar-Raaziq*? What is the difference between these names and the name *Allâh*?

6) Why are the names of Allâh useful to know? Give at least two good reasons.

مَدْرَسَةُ النُّورِ
MADRASA-TUN-NOOR
Spring 1422/2002

Homework 2 – Angels

1) Write the *imaan mufassal* in Arabic (without looking) and its English meaning (the seven beliefs).

2) What are angels? How many are there?

3) Who created the angels? Why were they created?

4) Who are the four famous angels and their jobs?

5) What other jobs do the angels do? Find places in Qur'ân which mention or describe these jobs.
(Hint: Try looking in the following *sûrah*s: 82 (*Infitaar*), 74 (*Muddath-thir*), 40 (*Ha-Mim, Mu'min*), or the end of 39 (*Zumar*).)

Homework 3 – Books of Allâh

1) What is the difference between a *kitaab* and a *saheefah*?

2) Which prophets were these books revealed to:

Tawraah	*Zaboor*
Injeel	*Qur'ân*

3) Why can't Muslims believe in what people nowadays call the Old Testament (*Tawraah*), the New Testament (*Injeel*), or the Psalms (*Zaboor*)?

4) How do we know that some prophets got smaller books called *suhuf*, or *saheefah*s?

5) Why do we believe completely that the Qur'ân we have is the perfect and actual revelation of Allâh? How was and is the Qur'ân preserved?

6) Why is the Qur'ân better than other books that Allâh revealed?

Homework 4 – Prophets of Allâh

1) What is the difference between a *rasool* and a *nabiy*? What kind of creatures were the prophets?

3) What kinds of water can be used for *wuduu'*? What kinds of water cannot be used?

4) What is it called when you clean and wash yourself after using the toilet?

5) What things should not be done when using the toilet?

Homework 14 – *Tayammum*

1) What do we use to do *tayammum*? When can someone do *tayammum*?

2) What are the *fard* of *tayammum*?

3) What does it mean that the *niyyah* is a *fard* for *tayammum*? If you make intention of *tayammum* only for reading the Qur'ân, can you say prayers using the same *tayammum*?

4) When does *tayammum* break?

5) Where in the Qur'ân does it mention *tayammum*? (Hint: Look in the first 50 *âyât* (verses) of *Sûrah* 4 – *Nisaa*.)

Homework 15 – Conditions of Prayer

1) What is the *satar* of a man? Of a woman?

2) What is the correct time for Fajr prayer? When is the best time to say Fajr?

3) When does the time for Zuhr prayer end and 'Asr prayer start?

4) What is the time of Maghrib prayers? When should Maghrib prayers be said?

5) When should Witr prayer be said?

6) Which direction is the *Qiblah*?

7) How should someone make *niyyah* for the prayer?

Homework 16 – *Adhaan*

1) Is *Adhaan* a *fard* or *sunnah*? Should both men and women call *adhaan*?

Homework 11 – *Wuduu'* – III

1) Answer "true" or "false" to the following things about *wuduu'*:

a. You should waste water.
b. You should try to face the *Qiblah*.
c. You should wipe the front of your neck also.
d. You have to make intention for the *wuduu'* to be valid.
e. After *wuduu'*, you can say two *rak'aat* of prayer.
f. Vomiting breaks the *wuduu'*.
g. If you sleep soundly, *wuduu'* does not break.

2) What happens if someone (who is adult) laughs during prayer?

3) How much of bleeding causes the *wuduu'* to break?

4) If you are wearing certain types of socks, you do not have to take them off when doing *wuduu'*- instead you can wipe (*masah*) over them. What type of socks are these? How long can you keep doing *wuduu'* without having to take off the socks? What happens if the socks have holes in them?

Homework 12 – *Ghusl* (Bath)

1) When is it *sunnah* to make *ghusl*?

2) When are some other times when it is good to take a *ghusl* (bath)?

3) What are the *fard* and *sunnah* parts of *ghusl*?

4) Can you take a bath in public? Should you face the *Qiblah* while taking a bath?

5) After making *ghusl* do you have to make *wuduu'* also before you can pray?

Homework 13 – Cleanliness

1) What does *najaasat* mean? What is the difference between *haqeeqi* and *hukmi najaasat*?

2) What substance do we use to clean their body or clothes from *haqeeqi najaasat*?

2) How did someone become a prophet? Why were the prophets sent?

3) What is the Arabic word that means "revelation," or the "coming of Allâh's Commands, Orders, and Messages to a prophet"?

4) Who were the first prophet and the last prophet?

5) What other prophets were from the same family line as the Prophet Muhammad (ﷺ)?

6) Tell the names of seven prophets whose names are mentioned in the Holy Qur'ân.

Homework 5 – The Last Prophet (ﷺ)

1) What were the names of the parents of the Prophet Muhammad (ﷺ)? What was his grandfather's name? Was his grandfather an important person in their city? Why? Who was his great-grandfather?

2) What cities did the Prophet (ﷺ) live in? Why did he have to move from one city to another?

3) Which tribe and family of Arabia did the Prophet (ﷺ) belong to?

4) How old was the Prophet (ﷺ) when he became a prophet? How long after that did he live?

5) What does *ummiy* mean? Why is it a miracle that the Holy Prophet (ﷺ) was *ummiy*?

6) What are the proofs that he is the last prophet (ﷺ)?

Homework 6 – *Sahaabah* and *Awliyaa*

1) How many *sahaabah* were there? Tell the names of seven of them.

2) What is the definition of a *sahaabi*?

3) Were the *sahaabah* only Arabs or were they from other countries and lands also?

4) What does it mean to be a *waliy-ullâh* (friend of Allâh)?

5) Order the following people or types of people in order of their rank according to Islâm. For example, the first person in rank should be the Prophet Muhammad (ﷺ):

Hadrat Abu Bakr (رضى الله عنه)
Any of the prophets (peace be upon them)
A *waliy-ullâh* who was not a *sahaabah*
Hadrat 'Uthmân (رضى الله عنه)
Prophet Muhammad (ﷺ)
Hadrat 'Ali (رضى الله عنه)
Any *sahaabi*
Hadrat 'Umar (رضى الله عنه)

6) What is a *khaleefah*? Who were the first four *khulafaa*?

Homework 7 – Day of Judgment, *Taqdeer* and Life after Death

1) What are some of the Arabic names of the Day of Judgment and what do they mean?

2) What will happen on the Day of Judgment?

3) When will *Qiyaamah* come and what are some of the signs that will come before it?

4) What are the two places that people will be in during the life after death? How long will that life last?

5) What does *Taqdeer* mean, or what is it?

Homework 8 – Beliefs

1) What must a person believe in to be a Muslim?

2) How do we know what a Muslim is supposed to believe in?

3) Do we believe in the miracles of the prophets? If yes, then give some examples? How is it possible for miracles to happen?

4) Do other people perform unusual things like miracles as well? What can it mean if this happens?

5) Why is it important to act upon what you believe? If someone says they believe like a Muslim, but do not act according to it, what will happen?

Homework 9 – *Wuduu'* – I

1) What are the 7 conditions of prayer – that you have to check before starting to pray?

2) What is *wuduu'*, briefly?

3) What are the four *fard* actions of *wuduu'*?

4) What are the 13 *sunnah* and 5 *mustahab* actions of *wuduu'*?

5) What does it mean for something to be *makrooh*? What things are *makrooh* in *wuduu'*?

6) What is the purpose of *wuduu'*? Why do you think we learn about *wuduu'* before prayer?

Homework 10 – *Wuduu'* – II

1) What happens if your entire face does not get washed during *wuduu'*?

2) What happens if you did not make *niyyah* (intention) before doing *wuduu'*?

3) What is *miswaak*?

4) What is *khilaal* and which parts does it apply to in *wuduu'*?

5) What is *masah* and which parts does it apply to in *wuduu'*?

6) Write in Arabic the *du'a* after *wuduu'* and its English translation.